

REFORMED CHURCH MESSENGER



Bolivian Landscape, with Llamas in
Foreground
(See Article by John R. Scofford)

If I Could

I wish that I might guide your steps,
Oh, little girl of mine,
Away from evil's crooked snares,
To paths of peace sublime.

I'd gladly shield your heart, my child,
From every hurtful thing,
From griefs, and disillusionments,
From spiteful words that sting!

I would that I might guard your ears
So that you'd never hear
Those tales of wickedness that cause
A heart to hate and fear!

I'd like to seal your girlish lips
'Gainst speaking ill of men,
'Gainst voicing words that sear and hurt—
They oft return again!

I'd have your eyes trained carefully
To only see what's good;
I'd keep you pure, and sweet, and fine!
Oh, darling, if I could!

—Grace H. Poffenberger.



The J. J. Rothrock Men's Bible Class of St. John's Church School, Lansdale, Pa.,
the Rev. Alfred Nevin Sayres, Pastor
(See note in "News in Brief")

PHILADELPHIA, JUNE 21, 1928

PRESIDENT HOKE'S STATEMENT

Once again the Reformed Church has shown her intention of seeing this job through. The success of our campaign, just closed, completes the fund of \$200,000 which the General Synod at Hickory said the Church would put into this work. This with the gift of the W. M. S. G. S. (a building costing \$46,000), and the support received from the Classis of North Carolina and the Salisbury community, assures Catawba College a standard endowment fund and a standard college plant, as soon as the collection of subscriptions shall have been completed, which should be within the next five years.

The Church may now feel quite sure that her Southern College will be accredited at an early date as an A-grade institution by being admitted to the Southern Association of Colleges. I feel quite certain, and have every reason to feel so, that the College will be able to meet the standards of the Southern Association for admission about December 1, of this year. In the meantime the College has been fully accredited by the North Carolina State Department of Education. As the College takes rank as an institution of the first class, she begins to enjoy the larger enrollment of students that comes to such institutions. The next step is to complete the plant for a student body of five hundred. That is the goal usually regarded by college people as the ideal size for a college.

Catawba now looks forward with confidence to a bright future as an institution equipped and strengthened to render her proper service to Church and State alike. Her friends are grateful to Dr. Hartman, who consented to serve as Chairman of the Executive Committee, and who led the campaign through to victory. We also owe a great debt to Mr. George W. Williams, a layman of our own Church, who was the efficient Director of the campaign. We are grateful to the "Messenger" for the effective publicity given to our cause. We would likewise express our sincere gratitude and appreciation to every minister and layman in the Church who helped to make the campaign a success.

In the day of victory we feel rather weighed down by a sense of responsibility. So many persons throughout the Church made fine gifts and subscriptions, so many rendered noteworthy service, that we feel very keenly it is now up to Catawba to render such a service that no one shall ever have reason to regret any part he may have had in building up this institution. To this task we now solemnly and sincerely dedicate ourselves anew. We pledge to the Church our best and most faithful efforts in the use of the resources committed to us, to the end that His will may be done, and His name glorified.

—Elmer R. Hoke, President.

HOOD COLLEGE COMMENCEMENT

Hood College completed her 35th year with the graduation of the largest class in her history on Tuesday morning, June 5. Eighty-one seniors were awarded the degree of Bachelor of Arts and 14 Bachelor of Science in Home Economics, making a total of 95. The exercises were made notable also by an excellent and scholarly address by Dr. Raymond Calkins, pastor of the First Congregational Church of Cambridge, on "The Need of Independent Thinking." Dr. Calkins's address was both critical and constructive and made a deep impression upon the large audience present.

Rain on Monday changed the program somewhat, sending the Class Day Exercises indoors and postponing step songs until Tuesday morning. The reception to the seniors and their friends took place in Alumnae Hall and was quite largely attended. Following the step songs an un-

expected feature appeared in the presentation to President Apple of a handsome wrist watch by the student body, indicative of their affection and congratulation upon the completion of his 35 years of service.

The prizes and scholarships awarded during the year are made a feature of Moving Up Day, which occurred at the last Chapel service of the year on Friday morning, June 1. The prizes and scholarship awards were made as follows: Alumnae Association Prizes: (a) For the best short story appearing in the "Herald" during the year, \$5, to Miss Weltha Horsman, '28, for "Carl," in the April "Herald." Honorable mention to Miss Helen Richardson, '29, for "Elegy," in the April "Herald." (b) For the best poem, \$5, to Miss Monica Haller, '30, for "Music," in the April "Herald." (c) For the best essay, \$5, to Miss Virginia Voris, '30, for "Glimpses of Valhalla," in the December "Herald." Honorable mention to Miss Meredith Brooks, '30, for "In Defense of Green," in the April "Herald." Frederick Female Seminary Alumnae Association prize of \$5 in the Department of English to Miss Virginia Moore, '31. Prizes in the Department of Fine and Applied Art, given by Mr. and Mrs. Theodore Wood, as follows: For the best original work in elementary design showing creative ability and good technique, \$10, to Miss Amande Brunhouse, '31; second prize, \$5, to Miss Ruth Henninger, '31; for the best original design and application of same, showing creative ability and good technique, \$10, to Miss Beatrice Vaughn, '29; second prize, \$5, to Miss Anna Wagner, '29; for the best original house plan, good in design, practical, and showing good technique, \$10, to Miss Elsie Weiss, '28; second, \$5, to Miss Florence Vannoy, '29; for the best interior plate showing originality in plan and color, \$5, to Miss Florence Vannoy, '29. The Eleanor Albaugh Prize of \$5, given by Miss Helen Albaugh Walker, to the most outstanding senior in the department of Home Economics, to Miss Elsie Weiss. The George C. Pearson Prize of \$25 in Biblical Literature to Miss Elizabeth May Cramer. The Lesbian Literary Society prize of \$2.50 for the best poem was awarded to Miss Virginia Voris, '30. Scholarships: The W. A. Lantz Scholarship for the year 1928-29 was awarded to Miss Ruth Brillhart, '29; the Charles J. Little Scholarship to Miss Golda Hook, '29; the Captain Samuel Dawson Scholarship to Miss Mary Hamm, '31; the Helen Redie Memorial Scholarship to Miss Clara Zimmerman, '30; the Sally Conrad Fauntleroy Scholarship in Expression to Miss Margaret M. Gibbs; the Music Scholarship to Miss Emily McCabe, '29, and Miss Ruth Brillhart, '29. The award of the Elsie Muir Laue's jewel is reserved for Commencement Day, and was awarded this year to Sarah Margaret Grim, of Ottsville, Pa. Miss Grim has been an outstanding student during her course in scholarship, athletics, dramatics, debating, literary work and Student Government, serving as president during the past year.

Several memorials were presented during Commencement: Mr. and Mrs. G. P. Eckels, of Philadelphia, presented as a memorial to their daughter, Jane, a beautiful set of andirons and fire place fixtures for the lobby of Alumnae Hall. The Class of 1928 announced its intention of making its contribution to the Endowment Fund in the form of a memorial of \$20,000 to be presented to the college as "The Jane Eckels Memorial Fund of the Class of 1928," on the occasion of their tenth anniversary, the income from this fund to be directly applied toward the upbuilding of the library. The class has presented \$1,500 already toward this fund and will secure the remainder through personal contributions invested according to a building and loan plan throughout the intervening

years. Another beautiful memorial came from the Class of 1915 in the form of a fountain to be placed on the campus in memory of Helen Redie and Adele Valentine, deceased members of the class. This fountain is being erected and will add greatly to its beauty. Other gifts during the year were announced in the form of two lawn urns, 41 trees, an additional stone bench, a reading desk for the Chapel, and several pergolas to be placed here and there upon the campus. These gifts are from friends in addition to many received heretofore and tend greatly to beautify the buildings and grounds.

The senior play, "She Stoops to Conquer," was given in the City Opera House, on Friday evening, June 1, with great credit to the class and their coach, Miss Stackhouse, of the Department of Speech. The proceeds were applied to the class memorial fund. Saturday, June 2, was unusually successful as Alumnae Day. At the close of the morning business session President Apple appeared and delivered by request an address on "After Thirty-five Years—What?" (See the "Messenger" of June 14). The address has been very generally commended by the alumnae as being broad, constructive and optimistic. In commenting upon the Commencement as a whole, the President of the Alumnae Association has since stated: "It seems to me more and more that the spirit of understanding and co-operation in every department at Hood is growing and deepening." After lunch by the Association in Coblenz Hall the afternoon was given over to reunion features of the five-year classes, and a general program in Brodbeck Hall. The prize for the largest percentage of attendance was given to the Class of 1923; for the best costumes, to the Class of 1908. The Class of 1908 were present in considerable numbers, and several members of the Class of 1898 were also present. Alumnae Day culminated in the dinner at the Francis Scott Key Hotel with about 100 alumnae participating. The chief address of the occasion was delivered by Dr. Edward S. Bromer, President of the Board of Directors, on "Spiritual Values in Education." The day came to a conclusion with the Alumnae-Senior dance at the Catoctin Country Club.

The baccalaureate service of Sunday evening, June 3, was delightful in every particular and was signalized by a thoughtful, spiritual and well-delivered sermon by Rev. Oliver C. Horsman, pastor of the First Baptist Church of Erie, Pa. Faculty and senior were present in academic costume and Brodbeck Hall was filled to its capacity.

The Commencement in addition to graduating the largest class was also distinctive in the largest attendance of the parents of the graduates upon its various functions. The families of graduates were present in considerably larger number than usual and many of them expressed themselves in the highest terms of commendation of the work done by the college for their daughters and of its growth and progress in general.

Announcement was made that few and minor changes will occur in the faculty and for the most part vacancies have already been filled. The 36th year of the college will open on Thursday, Sept. 20, with the preceding days of that week devoted to the orientation exercises of "Freshman Week."

—J. H. A.

COMMENCEMENT CROWDED WITH JOY AT CEDAR CREST

The 60th anniversary of Cedar Crest College and the 20th anniversary of President and Mrs. Curtis's administration made this year's celebration a record one at Cedar Crest College, with the Greek play of Sophocles; the baccalaureate, by

(Continued on page 29)

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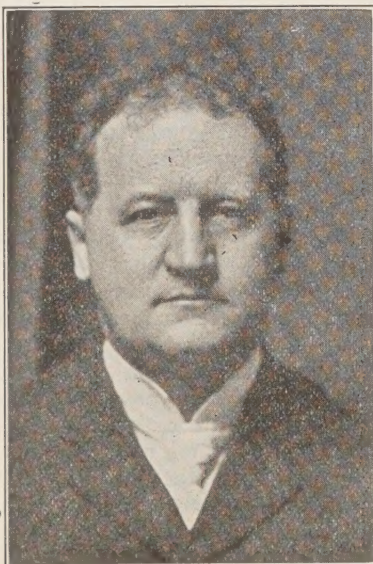
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EDITORIAL

WILLIAM MANN IRVINE

"William Mann Irvine Is Dead"—so reads the newspaper dispatch. Instinctively one's heart makes answer: It cannot be true. That great heart may have ceased to beat, those busy hands that planted so many flowers in the Cumberland Valley and so many ideals in the souls of growing boys may now be cold and silent, that alert and powerful mind which dreamed so many dreams and saw such wondrous visions may now be resting from its manifold labors—but William Mann Irvine cannot be dead. He lives on in the monument of strength and beauty he created—one of the most influential schools for boys in all the world—and in the hearts of thousands for whom his life and deeds remain a continuing benediction.



THE REV. WILLIAM MANN IRVINE, PH. D., LL. D.

Men speak of the gracious and inspiring days "when knighthood was in flower." Surely we need not hark back to mediaeval times to find the benison of such a presence. Was ever a generation that produced a knightlier soul than this manly man, the Headmaster of Mercersburg for thirty-five years! In majesty of character, in purity of thought and action, in a serene and undaunted

faith in the spiritual verities, in an intensely practical idealism that not only saw with amazing clearness what ought to be done, but could "get things done" with an efficiency and zest which confounded carping critics and shed abroad a contagious enthusiasm for the high causes he championed,—in all this and more we have found increasing cause through the years to thank God for this noble and consecrated man. Bowed with the sense of a staggering loss, even our desolating sorrow is eclipsed by a holy joy and gratitude that our beloved friend dared to dream so greatly, and that he has made so many of his beautiful dreams come true.

The great lines by Henry Harbaugh, so fittingly adopted as the Mercersburg Hymn, "Jesus, I Live to Thee," expressed not only the ideals in the Headmaster's soul, but were incarnated in his daily life. In his presence all that was trivial, false and mean seems to be driven away like fog and miasma exposed to the sunlight. Thousands of boys he helped to train, who now are to be found doing a man's job in all parts of the world, think of their teacher and friend as one who truly exalted Jesus Christ in his thought and in his conduct.

To the elect lady who shared so heroically in this remarkable service, and comforted and encouraged through all these years our great Headmaster, our hearts go out in tenderest sympathy. To family and friends, to the Church he loved and served so well, and to the School into which he lived his best years, we can only repeat today what Jesus said to His friends: "If ye loved me, ye would rejoice, because I go to my Father." Mercersburg Academy will continue to flourish and bless future generations. A foundation so solidly and symmetrically laid, a superstructure so rich with the plans and purposes of a knightly soul, simply dare not disappoint these hopes and prayers nor fail to match a heritage so precious.

* * *

THE PERSONAL FRIENDSHIPS OF JESUS

It is an interesting fact in relation to Jesus that, intimate as His friendship was for many women, there never seems to have been any suggestion of what we call the "tender passion" on His part; indeed, it is so far from that as to make even the hint of its possibility inept. In that beautiful story of the death and resurrection of Lazarus is found the statement that "Jesus loved Martha, and her sister, and Lazarus," and it suggests the fact of strong

personal friendship and mutual affection between Jesus and one singularly happy household.

We have a glimpse or two of this interesting Bethany household elsewhere, and have come to know its members pretty well, and love them too. There is Martha, with her busy ways, caring for the home, providing food and comforts for the guests, alert, capable, somewhat worldly-minded,—but “Jesus loved Martha!” Then there was Mary thoughtful, pensive, meditative, affectionate, sitting at Jesus’ feet as a docile and attentive pupil,—surely Jesus loved Mary! We know little of Lazarus; he was probably a younger brother, but he was a beloved member of this delightful household; his sisters name him beautifully and affectionately in their message to Jesus as “he whom Thou lovest!” We need no other proof that Jesus loved Lazarus.

Why did Jesus love the members of this Bethany home? Perhaps the most simple and natural answer is that they were lovable people. Jesus was human and His affections were given to others just as ours are, just as the affections of men always have been given, always will be given, because there is something in those on whom they are lavished to call them forth. Jesus loved the rich young man because he was a young man of lovable character and therefore attractive. John was the “beloved disciple” for the same reason. So He always loved men, so He loves them today, so He always will love them; so He loves you and me!

Jesus loved these Bethany people because of the possibilities he saw in them. He is like us in this respect. We love the innocent child, but chiefly because of its potential development. While He is like us, He sees more deeply into the soul and knows what is in men more perfectly. Even men do not see alike; one sees only the rough block of marble; it takes a Michael Angelo to see the angel in it! The late President Garfield said he felt like taking off his hat to every rag-a-muffin because he was a possible future president of the United States! Jesus sees character in its germ; the upspringing graces and virtues while they are hidden from our eyes. He loves men for what they will become under His tuition and leadership. He loves some whom we may think unworthy of His love—He even loves you and me!

Jesus loved these Bethany people because He loves all men—the lowly as well as the mighty, the vile as well as the virtuous, the sinful as well as the saintly. “God so loved the world”—and Jesus perfectly reflects the mind and heart of God. If we should limit the love of Jesus to those deserving of it, we should cut off hope for the majority—possibly for ourselves! The fact that He loves all mankind gives us hope. It makes us sing, “Jesus loves even me!”

The fact that Jesus loved this Bethany household suggests one of those truths that make Him so attractive to us, that give color and warmth and life to the Christian religion,—Jesus had while on earth, and now has, His personal friendships. He enters into closer and more tender and more intimate relationships to some than to others: whether we are in an inner or an outer circle depends upon what we are—on what we deserve. John was the best beloved of the twelve; then came the three,—Peter, James and John; then the twelve. Among other disciples Mary Magdalene and the members of this Bethany household were some of the dearest. Some were attractive to Him—were attracted to Him. And so it is today. Some veritably lean upon His bosom, dearly beloved of Him because of their lovely character; next is a circle of those quite intimate but less beloved; then a circle still farther removed; and so the circles grow wider and are composed of those less dear; until some are so far away as to receive little warmth from the sun of righteousness and feel little responsive love.

Jesus will love us whether we deserve His love or not, but of *how little worth relatively is undeserved love to that which responds to love!* Then the eyes flash, the face beams, the heart glows,—for we know that Jesus indeed loves us, that we are truly numbered among His “personal friends!”

—G. S. R.

NATIONAL PROGRESS

National progress is not made by the absolutely unerring men of the State. It is made by each man doing the best that is in him, after his light. The more earnestly he does it, the more to his credit. The great laws guiding evolution shape what he does into bricks, in the mighty edifice of truth, goodness, and beauty, all of us being bricks more or less conspicuous. This is true of the past, is true of today, and must remain true for the tomorrow. There are differences in men, differences of power, of opportunity, of consecration, or as Paul has said, “differences of administrations”; but the mightiest intellect and heart that ever was—is, after all, only a small contributor to what we call national enlightenment. No one man has made our country; no ten, no hundred, no thousand men, pick them as you will, judge them by whatever scale or measurement known to man. A multitude of faithful men and women, the most part of them obscure, with no place on the scroll of fame, have combined to give us the liberty and civic righteousness we possess. Time after time from the bottom of our social heap sprang the flame that gave light and warmth for national betterment which the foremost statesmen were too timid to express. With no organized missionary movement, Mohammedanism has spread over Western Asia and Northern Africa, and still retains its foothold on the soil of Europe because we find the names of schoolmasters, government clerks, traders, newspaper editors, devoting the hours of leisure left them after the completion of the day’s labor to the preaching of their religion in the streets of Indian cities.

Where the common man believes his religion and spreads it, other men believe it too. The same is true of national progress. True Americanism—high and lofty ideals—is best expressed by the class God loved most, having made more of them than any other, the common folk.

—W. T. BRUNDICK.

* * *

AN INTERESTING DIALOGUE

We could not help overhearing a rather edifying conversation between two well-known clergymen, one a younger man and the other of sufficient experience to be called venerable. We shall endeavor to report this dialogue as nearly verbatim as is possible, referring to these gentlemen merely as A and B.

A: “When you have other men supplying your pulpit, should you not make provision in advance for their remuneration?”

B: “During my entire ministry I have seen to it not only that those who supplied my pulpit were paid promptly on the day of their service, but also I invariably tell them in advance what the compensation will be. I have never permitted any of my Church officials to embarrass a guest-preacher by asking him, ‘What are your expenses?’ or ‘How much do we owe you?’”

A: “I am glad to hear that; it seems the reasonable and gentlemanly thing to do. But so far as I have learned in my short experience, *it isn’t generally done*. Several times I have been asked those embarrassing questions; twice I have had to wait a considerable time for the payment of my expenses, and in one glaring instance I was not even asked about my expenses and have never been paid. Have you had such experiences?”

B: “More frequently than I care to admit.”

A: “What do you do in the case of those who fail to make any payment? Do you after a reasonable interval send them a bill?”

B: “I have always hesitated to do that. There are congregations that owe me now for several visits. I presume I ought to remind them of their indebtedness, but somehow the longer the delay the more disinclined I have been to mention the matter. One feels that perhaps resentment may be shown; then, too, a minister of the Gospel does not like to seem mercenary. I will admit, however, that it doesn’t seem quite right to allow folks to escape the payment of an honest debt without even reminding them of their obligation, and it is amazing how careless or lacking in high ethical principles some folks

in high places seem to be. I have occasionally been not only annoyed, but seriously inconvenienced by this sort of thoughtless and inexcusable treatment. I continue to believe that the pastor who asks you to supply his pulpit is responsible if you fail to receive decent consideration."

* * *

GOOD ADVICE FOR PROTESTANTS

Sometimes "the wish is father to the thought," but it would probably be unkind to suggest that this was the case with Dr. Daniel W. O'Donoghue, of Washington, D. C., in his Commencement address at the College of the Sacred Heart, New York, when this Roman Catholic prelate said, "At one time Protestantism had a fairly solid stand, but now they are troubled with disputes and divided up into various groups, one against the other. *Protestantism is rapidly disintegrating, and now your only choice is between Catholicism and paganism.*" We cannot doubt that this is the sincere belief of a good many Catholics, and the situation before us is a dilemma which is truly disheartening. Much as we might prefer Catholicism to paganism, there remain a great many folks who are not enamored of either.

True, the situation may not be quite as bad as it is painted; we are willing to confess, however, that it is bad enough. The dissensions among Protestants not only encourage those who are inclined to be hostile to look for its early death, but they are bound also to discourage many of its best friends. Dr. Duffield, Moderator of the New York Presbytery, criticises the faults and the warring sects of Protestantism just as strenuously as any Romanist could do, and says emphatically that the world is not altogether to blame for its deep-rooted persuasion that there seems to be "an absolute divorce between religion and life." He adds: "The world asks the Church for simplicity, and we exhibit the fog banks of a mystical theology; the world asks for certainty, and we present the spectacle of warring sects, each claiming an exclusive monopoly of truth; the world asks for sympathy, and we prate to them of orthodoxy; the world asks help, and we print a card of invitation to attend 'divine services,' forgetting that the service of God begins only when Church is over."

It is undeniably true that we will be in a better position as Protestants to answer our critics from without when we no longer deserve such a castigation from friends within the fold. It is far wiser to devote ourselves to the purging of Protestantism, and especially of our own communion, from its shortcomings and positive sins than to expend our energies in fighting against non-Protestants. Both in Church and State, it is not external foes we need most to fear, but those within.

* * *

"A CHARGE TO KEEP I HAVE"

Of the more than 6,000 hymns written by Charles Wesley in the 81 years of his useful life, few have been more generally used in the Hymnals of the Church, or more frequently sung by millions of devout hearts, than this brief and intensely practical prayer-hymn, "A Charge To Keep I Have," which is our Memory Hymn for July. It seems to be appropriate for all occasions, and embodies that more serious note of Christian service which represents the present life as a period of probation for the life to come.

Who can doubt that such a message is urgently needed in a time like ours, when so many are inclined to dilute the Commandments of God into mere polite requests or recommendations which we can "take or leave" as we see fit. Alas, millions today seem, like the wicked Duke of Alva, to be "so busy with the affairs of this present world" that they have no time to concern themselves with the affairs of the world to come. But here is a hymn which invests this brief life on earth with a reality and far-reaching significance that is born of profound faith in the divine revelation concerning the life that is to come. How simple and democratic are its words, how profound

its meaning and its challenge! You will do well to make it your own—indeed, to make it your daily prayer.

* * *

FOR YOUR VACATION CHURCH SCHOOL

Within a few days literally hundreds of thousands of boys and girls will be busy in Vacation Church Schools. Thousands of teachers, many of them volunteers, will be rendering loving service in these Schools. Always on the look-out for help in carrying on this important work, these teachers will be glad to know of a new book, rich in helpfulness, entitled "Administering the Vacation Church School." The author is J. S. Armentrout, for many years in charge of the Vacation Church School work of the Presbyterian Church in the U. S. and now Director of Leadership Training for this denomination. The book can be purchased from the Publication and Sunday School Board and sells for \$1. You will be glad for this book.

* * *

"CATHOLICISM AND THE AMERICAN MIND"

Speaking about timeliness, here is a book that certainly fills the bill—"Catholicism and the American Mind," by Winfred Ernest Garrison (267 pages, \$2.50, published by Willet, Clark and Colby). Readers of the MESSENGER should recall the rewarding travel articles in this journal from the pen of Dr. Garrison, who is a member of the faculty of the Divinity School of the University of Chicago and Literary Editor of *The Christian Century*. In this volume he is frankly trying to get his readers to understand the large and complicated subject of Catholicism. Never have Americans more needed to know what Roman Catholics believe, what is their attitude toward the public schools, about supremacy over the State, about toleration for Protestants. Of all the books we have seen on this important problem, this "product of prolonged and deliberate study" by Dr. Garrison seems to us about the fairest and most enlightening. It is not designed to fan the flames of hatred, but to promote the sort of understanding which is particularly necessary for Christians who live together in the same republic.

* * *

The Parables of Sated the Sage

THE PARABLE OF THE SCAPEGOAT

I met a man whose Business is the Manufacture of Furniture. And I inquired of him, saying, Is Business good?

And he answered, It is rotten.

And I said, What is the matter?

And he replied, The people that should be buying Furniture are buying a More Expensive Car, and paying for it on the Installment Plan.

And I met a Dealer in Pianos, and I inquired, saying, Is Business Good?

And he answered, It is Rotten.

And I said, What is the matter?

And he said, The people who should be buying Pianos are buying a More Expensive Car, and paying for it on the Installment Plan.

And thus said other men of other crafts.

And one said, There hath been a Survey, and it sheweth that families will part with almost any Cherished Possession; their Books, their Oil Paintings, and their Musickal Instruments, and that they will wear their Old Clothes and eat Half Rations rather than give up the Car.

And I said, If this be true, it is rather sad. And I suspect that there is some truth in it. Nevertheless, I am always interested and a trifle skeptical when I find such General Agreement on any one Scapegoat. For the Scapegoat in the history of Israel had the Great Value to the community of saving all men the trouble of thinking out

their own sins and finding a better way, while the Goat that was not led out unto the wilderness really was as bad a Goat as the other, and there were just as many sins in the Camp or City as there were before the Scapegoat left on his Vacation.

And he said, Hast thou any Remedy for the present Condition in Business?

And I said, That is not exactly my Trade. But I think there might be a deeper Philosophy both of Sin and of

Dull Trade than the Unanimous and Contented Appeal to the Scapegoat. But how to discover that is up to thee and not me.

And he said, It is worth thinking about.

And I said, I have a profound distrust of all Cheap and Easy Solutions of any Problem. It is always worth while to listen to the Stereotyped Answer and the suggestion of the Widely Proclaimed Panacea, and do a little sober thinking to find a deeper cause and a surer remedy.

Greater Than Christ

"Greater works than these shall ye do"—John 14:12

HAROLD B. KERSCHNER

It is something of a relief to know that it was Jesus Himself who spoke these words. Not one of us would venture to utter them. The suggestion that anyone can surpass Christ in anything is abhorrent to us. Our reverent minds naturally recoil from the thought that anyone can do anything greater than the things which He did. The centuries bear witness to the fact that all power was given Him in heaven and in earth. None has ever gone beyond Him. Men of discernment everywhere are in perfect agreement with the modern writer who said: "Jesus seems to me to be the only thinker who has completely grown up. He alone seems to have shed the crudities and delusions of immaturity. . . . We cannot think of Him as a point in the past, but rather as a bearer of light for the future. We are not going on from Him; we are going on toward Him." And we can imagine how the disciples must have felt when, with the memory of those works which He had done still with them in vivid freshness, He turned to them and said: "Greater works than these shall ye do."

It is not to be wondered at if his confidence in them was met with incredulity. Picked up out of the byways of life, with no backgrounds of any consequence, they had followed humbly after Him. They had caught something of His purpose; they had been blessed by His company and spirit; they had become in a measure new creatures—but they knew that they were still far from being self-reliant. A panoramic picture of their numerous failures spread itself out before them in a moment of time. All must have agreed that Jesus was expecting too much. One can fairly imagine Peter telling Him so. If we had been there, we should probably have done so too. We should have protested that the things which He did could not be excelled.

We should very likely have pointed first of all to His **insight**. What an understanding of the issues of life He had! How he chose as though by instinct the things of value. He insisted that little children were important enough to be brought to Him. He saw behind the slender gift of the penurious widow to the giver herself and declared that she had given more than all the rest. The respectable, but insincere Pharisee, who prayed to himself, won His condemnation; while the socially deficient, but penitent Publican, earned His approval. In spite of existing estimates, He flatly stated that a man's life does not consist in the abundance of the things which he possesses. When we weigh His words in the light of what we know to be reality and sound truth, we realize that it will be forever impossible to outdo Him in the quality of His insight.

Or take His **preaching**! The spiritual character and depth and earnestness of His message stand unmatched. His sermon is still the sermon **on the mount**. His words are without parallel. They are wonderful words of life. No works which He did bear such remarkable testimony to His

divine character as the words which He uttered. Time only adds weight to the estimate of His contemporaries, "Never man spoke like this Man."

Or again, there are His **miracles**—those great adventures into the lives of men and women who were broken, disappointed and defeated, so that after the power which He possessed had flowed into them, they stood forth whole. It is necessary for us only to recall them to make us want to stand in hushed awe before the power which He had.

THE MIND OF CHRIST

One of old, in words far-reaching,
Held aloft this challenge bold:
"Let your mind be ever teaching,
As the Christ His message told."

"One with God," He ever claimeth,
And no robbery did He use;
One with Him, as Christ revealeth,
We shall ne'er our courage lose.

Though He calls to life's grim battle,
Or in quiet vales we rest,
We may ever preach that message
To those pledged to Truth's high quest.

And peace, that grows yet more glorious,
Though life's battle wages sore,
Will fill our hearts and minds with power,
As we praise Him more and more.

—M. D. T.

Or once more, take the quality of **sacrifice**! Who can improve upon sacrifice as He revealed it? The annals of human life do not provide us with one person who from the beginning to the end of His life was so passionately sacrificial. "Greater love hath no man than this, that he lay down his life for his friend." This is but another aspect of that great life which was "finished" on Calvary. When we call to mind the circumstances of that sacrificial act, we realize that here indeed we are treading upon holy ground.

What was it then that Jesus could have meant? The disciples were not slow to understand. They had been paralyzed by the knowledge that He was about to leave them. So long as He was with them to perform miracles they felt that they were safe. But when He went away! To be left to the merciless Pharisees! The thought chilled them. They felt that it was the end of everything. But Jesus assuringly says, "No, it's not the end; it's just the beginning. The spread of the Gospel is scarcely well started." He knew that though the world was large, He had confined His ministry to a country, which from North to South was not much farther

than from New York to Philadelphia. He knew that the common people had heard Him gladly; but that practically no one else had. He knew that there were but 120 disciples in Jerusalem, and 500 in Galilee. And in these words, we see Him unburdening His soul to the twelve, and reminding them that no limitations which they might have could be comparable to those which He had known. He seems to say in effect: "Don't pity yourself too much; rather pity Me because of the unfriendly circumstances which have attended My ministry, and the scant support My cause has won. From now on it will be easier. You have all the advantage; yours is the greater opportunity; greater works than these shall ye do."

I. We realize that He was right when we consider the necessity that is upon us to make right use of those powers which increased knowledge has placed at our disposal. It is almost overwhelming to think of the capacities of man for good as a consequence of the onward march of research and discovery. Powers long dormant are now being harnessed and turned to use. Advantages by the thousand, which were unknown to the most enlightened in Jesus' generation, are now in the possession of every school-boy. Professor Soddy, in speaking about the power which modern investigation is putting into our hands, uses these words: "Today science has reached a point from which it is now possible to look out on a world full of energy and power, compared to which gas, steam and electricity are like toys of a child's nursery. We are on the threshold of knowledge which will enable us to rid humanity of four-fifths of the diseases that scourge it; to lift from its shoulders the crushing burden of toil; to wrest from the earth riches beyond the dreams of avarice; to make the world something like the Garden of Eden." What a challenge there is in these words! We know that knowledge is power. What an opportunity to use this knowledge as an ally of God for extending the great truths of the Gospel—to direct it so that it will do good!

One often wonders if it was not the anticipation of the powers which men were later to possess which made Jesus speak so contemptuously about His miracles. He seemed to hold them in such little esteem. He scarcely speaks of them as miracles at all; but nearly always uses the quiet, unostentatious word employed in our text—"works." It is a word suggestive of a calm power; but according to His own estimate not a power pre-eminently great. On one occasion, He said to His critics: "Which is the greater—to say arise, take up thy bed and walk; or, thy sins be forgiven thee?" He knew; he had tried both. He knew that it was far easier to make a world than to remake a fallen soul—to blot out life by bringing on a great flood, than to reshape and redeem it. He knew that the feeding of the 5,000 was nothing compared with the conversion of 3,000 at Pentecost. He knew that a mir-

acle is something wrought on the body, but that conversion is something done to the soul—that the one is a restoration, and that the other is a recreation. Is it any wonder that Jesus, accustomed as He was to recognize the things of abiding value in life, envied us the opportunity to utilize for good the great powers which we have, and said, "Greater things than these shall ye do!"

Miracles of knowledge are nowhere better set forth than by a comparative study of the treatment of disease yesterday and today. "In 1880," says Sir Wilfred Grenfell, "our most famous surgeon was Sir Walter Rivington; and today there rises in memory the picture of his removing a leg at the thigh, clad in a blood-stained black velvet coat, and without any attempt at or idea of asepsis. The main thing was speed, although the patient was under ether. In quickly turning round the tip of the sword-like amputation knife, he made a gash in the patient's other leg. The whole thing seemed horrible enough to us students, but the surgeon smilingly said, 'Fortunately it is of no importance, gentlemen; the man will not live anyway.'" How far removed from the helplessness of the patient of yesterday is the sick person of today, profiting by the accumulated medical knowledge of years, and with the X-ray, insulin, radium and a score of like discoveries ready to minister to his need! Jesus healed a few sick folk. Today we establish hospitals everywhere, and consecrated surgeons practice their skill in the remote corners of the earth. Jesus took a few obsessed and upset folk and relieved them of their complexities. Today psychiatrists—men of God—deal with them by the thousands, with no less astounding results. Jesus never spoke to more than 5,000 persons at one time; yet just the other day I saw a cartoon of a sick man in bed, listening to a Church service over the radio, and this inscription underneath, "I was sick, and ye ministered unto me."

Is it not strange that we should feel that the great works which Jesus did were due to supernatural causes, but that the great works which men do today are merely the consequences of natural causes? Who has given us authority to decide in this lordly fashion between the clean and unclean? Natural causes cannot explain this Church. Gravitation never cried to his fellows, the forces of nature, and said, "Let us build this Church." It was man, consecrated to his task, who utilized the powers which knowledge had placed at his disposal. Natural causes never produced the great Bach chorals or the Beethoven symphonies. The laws of sound vibration are perfect, never varying one jot or one tittle; but all great masterpieces bear witness to the spirit in man which uses his powers to control and direct these laws. Natural causes may explain the English Channel, but it cannot explain the Panama Canal.

"A man went down to Panama,
Where many a man had died,
To slit the sliding mountain,
And lift the eternal tide.
A man stood up in Panama,
And the mountain stood aside."

None of us has really begun to realize the great things that can be done when a man is fully consecrated to God in the use of the great powers which have been committed to us today.

II. Moreover, there are tremendous possibilities for good because of an enlightened and sensitive conscience. It is hard to imagine a world so devoid of a sense of moral duty as that into which Jesus came. There was no such thing as an ideal. It was almost impossible for Him to find a hospitable atmosphere in which to perform mighty acts. Those who had any sense of duty at all felt that it was all fulfilled when they observed certain days in certain

ways, prayed stately, tithed, washed their hands before eating, and in general appeared to men to be religious. That God expected righteousness of life, integrity of character and unselfish living, occurred to relatively few. One can imagine what a startling innovation it was when Jesus came with the message: "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven;" and "Ye shall know men by their fruits." In His day

UP HERE IN THE HILLS

By Henry A. Bomberger

I am living with God
Up here in the hills,
Where the tree-tops nod
To rollicking rills;
And the birds are singing
A roundelay,
Its melody ringing
The livelong day;
And the stars above
Are in love!

There's a living up here,
Up here in the hills;
Where cares disappear
And the very air thrills.
I feel just like staying
In joy such as this,
And ever delaying
The parting kiss,
While bobolinks say:
"Please, do stay!"

It's no wonder I've tarried
Up here 'mongst the trees,
With floating fleece carried
On the breast of the breeze.
The great firs are flinging
Their signals on high;
The sunbeams are bringing
Caress from the sky;
And sweet voices call
Over all.

Oh, the scent of the brush
That runs far and wide;
And the golden hush
Of the soft eventide!
Where the maddening rush
Of ambition's rude stride
Never tramples the sweetness
By every wayside;
And all is completeness,
With not a thing more
To adore.

Under heaven, so near,
Up here in the hills,
Love casteth out fear,
And everything fills
The soul with contentment;
So far, far away
From strife and resentment!
Here God's endless May
Bids me stay.

South Ardmore, Pa.

few received it, and He knew it. But He also knew that it would have a greater audience in the years to come; and He impressed upon those who were to succeed Him that they had a greater opportunity and that greater results would be expected of them. For through Him life had at last been brought to light.

There are conspicuous instances which conclusively illustrate how the conscience of the race has been unfolding. Some of those still living can recall the after-glow of the days following the emancipation of the negro. It seemed as though Christ's Kingdom had come. Yet in His own day no such achievement would have been possible. It was thought perfectly proper for one man to own another. For more than twenty centuries men approved of slavery, from the days of Aristotle who wrote a

treatise to defend it, to the time of the clergyman who, shortly before the Civil War, said that he could say conscientiously that he owned thirty of his fellow human beings, and that he would wade knee-deep to prove his right to them. But the conscience of man was not easy about the question; at last it flashed fire, and slavery was doomed. Abraham Lincoln, the mouth-piece of his day, in 1860, brandishing his New Testament, said: "I am not a Christian—God knows I would be one—but I know there is a God, and that He hates injustice and slavery. . . . I know I am right, because liberty is right. Christ teaches it, and Christ is God." Life had again been brought to light by Jesus.

Wherever we turn, we find that men who earnestly desire the coming of the Kingdom are moving along higher levels of thinking and behavior than ever before. As a keen-minded Chinese official, comparing the influence of Jesus with that of Confucius and Buddha and Lao-tze, well said: "He seems to have the power to create a more delicate conscience." Since the advent of Christ, duty has taken on new colors and made new demands. Conventional religion has burst forth into passionate service and sacrifice. Men are no longer indifferent about the choice of a life work, nor of the means by which they carry it on. Loisy, in his book, "My Duel With the Vatican," written after he had been ex-communicated from the Church, tells us that he wrote to one of his associates, who had gained some of the kingdoms of this world, through an unflinching compliance with the papal tactics of repression: "If I had been willing to imprison myself in Orientalism, I should still be teaching Hebrew and Assyriology; and you, as Rector of the Catholic Institute, would sing my praises in your annual report to the Assembly of Bishops. . . . I should probably be an honorary canon of Notre Dame. But because I chose to deal with science in its relation to faith, I have been silenced. And that is how I missed being happy in this world." But his words suggest that he knew a happiness far greater, because he had listened to the call of Christ-inspired duty. Life had again been brought to light through Christ.

We see this same thing happening today in the changed attitude of the race toward warfare. In the days of Jesus no one questioned its legitimacy. The Old Testament is full of it. Jehovah is represented as condoning it, and aiding His favorites upon the field of battle. The Jews wanted Jesus to be a warrior-king. It was considered entirely honorable to achieve one's ends in this fashion. It has taken the race a long time to arrive at a correct answer to this knotty problem; but the leaven of Christ has been at work, and today the consciences of all good people are aroused. They know now what the true character of war really is—that it has its origin in the lusts of men, that truth and morality are its first casualties, and that its issue is weakened manhood and degraded character. We are coming to realize at last that God has nothing to do with the whole bloody business; and it is beginning to appear as though the time is not far distant when the Church will not learn war anymore. It is significant that Frederick the Great, following the Franco-Prussian War, loudly boasted that he had been responsible for bringing on that war, but that no nation or individual today is willing to assume the guilt of the last war. Things have changed; the conscience of the race has evolved; for life has again been brought to light through Christ. None of us has really begun to realize the great things that can be done when the consciences of individuals and races have been really touched by the enlightening influence of Christ.

III. And once more, we need to realize the great things that are possible because

of the Spirit of Hopefulness in the midst of which we live today. This is an asset of incalculable value. Think what it would mean to live today without belief in the ultimate betterment and destiny of things. Even as it is, we live in a world where many a man has ceased to believe in any greatness of mind or character. He knows that he has his price, and he believes that he can buy anyone else. The spirit of cynicism is more wide-spread than we suppose. This really constitutes the second fall—when we descend so low that we can cease to believe in any good anywhere, or in any power that can overcome the world.

When this mood comes upon us, we are not any more like the ancients without hope. We are not without a witness to hope. For there came among us One without blemish, who called all sorts of hopeless men unto Himself, put a new song in their mouths, and sent them forth as new creatures. Men leaped at His touch, feeling instinctively that here was life. The meanest Publican could inspire hope within Him. The lowest profligate, trodden under foot, could call forth His interest. If men came as penitents, He welcomed them. If they came as impenitents, He still hoped for them. To the most wicked of all, He said, "Go and sin no more." Even on

the cross—despised and rejected—when most of us would have been disillusioned and scornful, He still hoped—"Father, forgive them, for they know not what they do." It adds immeasurably to our life's prospects to know for certain that the Son of Man, seeing humanity's frail bark swept by all sorts of passions, and wrecked on many a foul shore, could still hold out a high hope for its salvation.

Years ago, there was a stretch of land, overlooking the Connecticut River, which was thought to be of little value. The greater part was made up of bare, sandy hillocks—useless even for pasture. No one attempted to improve or utilize it. But if one goes to this same spot today, he will be shown the Seminary for Girls, at Northfield. He will be conducted through the beautiful and spacious buildings. He will delight in the great stretches of green, and in the landscape studded with hundreds of trees. How did this miracle take place? Why, it took place, because Dwight L. Moody had learned that Jesus was the symbol of Hope—that His Gospel takes the desert places of life and makes them bloom like the rose. He had learned in his own experience that nothing is ever abandoned or fore-doomed, but that in Christ all things become new. None of us has

really begun to realize the great things that can be done when men go forth convinced that Christ is really the Savior of the world.

There are those who find pleasure in looking forward to the time of the "Coming of the Lord," and who sit about with folded hands awaiting the consummation of that event. They seem to feel that when He does come, He will bring an increase in power. I don't believe in it one bit. I believe that all the power that Christians want or need may be had now. I believe that the spirit of Jesus is as much here now as it ever will be. Think of that! What a world in which to live! What a day in which to work! One in which we can do more than Christ! Brethren, we are the salt of the earth! We are the light of the world! If the light that is in us is darkness, how great is the darkness!

"Christ has no hands but our hands to do His work today;
He has no feet but our feet to lead men in His way;
He has no tongue but our tongue to tell men how He died;
Christ has no help but our help to bring men to His side."

Bolivia, the Land of the Indians

JOHN R. SCOTFORD

The traveller whose heart can stand high altitudes and who likes strange sights should never pass by Bolivia. It is a land unbelievably strange in its manners and customs. The women still wear skirts, numerous skirts, of generous circumference, and brilliant hues. For millinery they affect the old-time derby hat, sometimes enamelled white. With bright-colored blankets they fasten their babies on their backs. The Bolivian child really views life from a most advantageous position. The ponchos of the men are almost as startling as the clothes of the women.

On the streets of LaPaz, or anywhere else, one may meet trains of laden donkeys, or more majestic herds of llamas. From any hilltop can be seen ranges of snow-capped mountains. Despite the brilliant sunshine of the day, the nights are cool enough to make both overcoats and mufflers popular. According to the geographies, Bolivia is within the tropics, but her altitude of 12,000 feet and more gives her a bracing climate.

There are some people of purely European ancestry in Bolivia, but they are few. Even in the governing aristocracy are to be found many traces of Indian blood, and in all probability the pure-blooded Indians outnumber the whites and mixed-breeds, known as "cholos," put together. The Indian is the significant person for the future of Bolivia. The common judgment is that he possesses more stability of character than those of mixed blood.

In New York a Peruvian student remarked, "The Indian has been practicing Ghandi's doctrine of non-co-operation for 400 years." The more one sees of the Indian, the more one feels that there is much truth in this statement. Since the Spanish conquest the Indians have been a subject people. Their rights have been few, and their greatest privilege has been that of hard work, often without pay. Even today most of the Indians in the country are compelled to give the owner of the land two or more days of labor every week as rent for their miserable mud hovels and small plots of garden, never more than an acre in extent. In fact the system of feudal tenantry, which flourished in Europe at the time of the Crusades, can

be in considerable measure duplicated in Bolivia today.

The Indian has submitted to the will of the conqueror, but without conforming to the white man's ways. The Indian language still prevails in the country. In spite of automobiles and radios the ancestral manner of life still goes on. In the National Museum at LaPaz the ethnological costumes and types walking about are far more interesting than those which have been put under glass.

The religious life of such a country is what might be expected. The government supports the Church financially and nominates the bishops. The clergy are not particularly able or enlightened. In the country there is a little mud Church on every farm, without seats of any sort, and with a most grotesque assortment of pictures and images. Once a year the priest comes out and says mass, the Indians have a "fiesta," and everyone gets drunk.

Yet Bolivia is not immune to all modern influences. In several directions the way

is being opened for changes. Business men believe that Bolivia's greatest need is transportation. Already there are three railroad lines to the coast and one to Buenos Aires, but an American finds it rather disconcerting to wait for a train in a country where railroads only run once or twice a week. The extent to which the automobile truck has been able to get about in a rocky country where most of the bridges are built by the rainbow is really remarkable. Bolivia is slowly opening up to the world. Transportation will inevitably bring changes.

Curiously, the army is a force making for progress. In Bolivia both education and military training are compulsory according to law—but in neither case is there sufficient money available to make the requirement effective. But a surprising number of Indian boys do serve a year or two in the army. During that period they learn the Spanish language, are taught to read and write, and become accustomed to wearing modern clothes. Just at present the army seems to be the most effective means of popular education in the country. Yet many people wonder if it is wise to teach the Indian to shoot. In at least one revolt the Indian seemed to know just as much about handling a gun and military maneuvers as did the men he was fighting against.

The industrial development of the country is as yet confined to mines. The largest single unit is under Bolivian management, although in part owned by Americans. Mining has stimulated railroad building, but it has not provided a large market for labor, which is Bolivia's greatest need.

Protestantism has made an effective impact upon two aspects of the national life—education and the Indian. The first Protestant schools were opened at the request of the government and with some financial support from public funds. These schools are no longer subsidized, but the authorities are friendly towards them. These schools are influential with the upper classes.

Church work among the half-breeds has been discouraging, owing to their instability of character, but in several places the work among the Indians shows promise.

FAITH

I jes' don' know ef de cohn'll grow,
But I plant hit jus' de same;
I jes' don' know ef de wind'll blow,
But I watch an' pray, an' I reap an' sow,
An' de sun he rise, an' de ribber flow,
An' de good Lawd know my name.

I jes' can't tell ef de cotton sell,
But I toils on jes' de same;
De birds dey build where de spring sap swell,
An' dey know enough for a rainy spell,
An' dat's lot's more dan dey gwine ter tell—
An' de good Lawd know my name.

So I watch an' pray as I goes my way,
An' I toils on jes' de same;
De rose is sweet, but de rose can't stay,
But I'm mighty glad when it blooms my way;
De night fall dark, but de Lawd send day,
An' de good Lawd know my name.

—The late Frank L. Stanton in
New Orleans Picayune.

Twice did the writer find Indian meeting places jammed with worshippers upon a week night, and he had the pleasure of attending a wedding feast where everyone was drinking "pop" in a part of the country where the immemorial custom had been for everyone to get drunk on such an occasion. Because of the difficulties of the language, and the Indian's distrust of the white man, missionary work among the Indians must be carried on by men at least partially of Indian extraction. Such leadership is now available. Work among the Indians has been slow, but it gives every promise of permanence.

What are the possibilities of the Indian, and of the country which he dominates? The monuments of the past show that the Indian once possessed talent as a builder and as calculator of calendars. During the years of oppression he seems to have forgotten several arts. He has kept some distinctly Inca music, is a skillful weaver of cloth and a practical builder of adobe

structures, and a man of great physical endurance. What other talents he might reveal before the sunlight of greater opportunity remain to be seen. Some people argue that the combination of the Indian's mechanical ability with the Latin's talent for theories may produce a great nation.

A more disturbing question is how the Indian is going to get from his present status of meagre living to a position of real opportunity. Can the small ruling class continue to dominate the great host of Indians? Some argue that because this aristocracy is based neither upon blood nor upon money, and that therefore the door is open for the Indian to climb into it, the transition will be happy and peaceful. In the past the ambitious Indian has risen to a higher social class, leaving his people leaderless. But the success of the individual does not solve the problem of raising a race of people to a higher level of life and opportunity.

Both Mexico and Chile have passed through much the same state as Bolivia is now in. Mexico had her strong dictator, her ten years of revolution, and then a government professing to seek the betterment of the Indian. Chile had an ancient and gifted aristocracy which was finally ousted from power without the shedding of blood. Bolivia has had neither the strong arm of a Diaz, nor as able a governing group as Chile. Some day the Indian is bound to claim a larger share in both the government and the good things of life for himself. That day is probably in the remote, rather than the immediate future. If the transition is wisely handled, it may be brought about without needless conflict. In the meantime Bolivia is a living demonstration of a type of social organization which has passed away in most parts of the world. If you want to study the past, if you want to put yourself in the midst of an utterly different panorama of life, buy a ticket to Bolivia.

For a Friend Out of Sight

(Some good friends, recently bereaved, have asked for the re-publication of an article by the sainted Dr. J. Spangler Kieffer, which appeared in the MESSENGER of December 30, 1915. We are pleased, indeed, to give our readers, herewith, this helpful article from one of the most inspiring correspondents the MESSENGER has had in its long history)

Not long ago, about the time of the Festival of All Saints, the writer wrote an article for this paper on "The Remembrance of the Departed." Letters since received by him tend to confirm the belief therein expressed that, with the natural exception of young persons, the thought of the departed has a prominent place in the minds and hearts of the majority of people. One of our correspondents enters into an interesting discussion of the question "why there is such a universal reticence concerning a subject which must lie so near the heart of three-fourths of the human race." The reason which would probably be given by some psychologist, that "it is a subject that goes too deeply, and persons shrink from bringing their most sacred thoughts and emotions before the public, or semi-public gaze," he considers insufficient; and he proceeds to consider another possible reason, which seems to him more probably the true one. There is much weight in our friend's view, of which it is not necessary to give a statement here. We think, however, that, properly understood, there may possibly be more, in the reason which he finds inadequate, than he is willing to admit. We all of us instinctively practice a certain sort of reserve in regard to the things which affect us most deeply. It is a curious fact that the things we think of most we often speak of least; that that which is most frequently in our thoughts is sometimes least frequently on our tongues. The case may perhaps, in a measure, be accounted for on the principle of the Latin maxim, "Curae leves loquuntur, ingentes stupent."

However this may be, the fact remains, as our friend goes on to say, that, in all cases where a beloved friend has departed, at least in all cases where there has been no repressing influence by means of doctrines previously taught, "there is a sense of a living presence, near or remote, which is the personality of the friend, who exists for the bereaved one, not merely as a memory, but as a spiritual force which death has not extinguished. There continues a desire to have to do with this force; love keeps the desire from dying. The apparent impossibility of the thing fans the desire into a passion. And in many cases I believe the person would go through extremest sacrifices if the assurance should follow that even in the remotest degree something of pleasure

should come to that personality as the result of such sacrifices. The pouring out of fortunes in masses for the dead has not been the result alone of the deceptions of unscrupulous priestcraft; but the priest may often have been forced into a position by the layman, who demanded the opportunity of making a sacrifice in the hope that it might minister to the beloved object. How many persons have brought to their pastors that same question as to whether it is right to pray for the dead. How many children have kept on with their "God bless brother, or sister," not from the mere force of habit, but because of their little lonely hearts have a new desire that God's blessing may descend upon the loved one, now that their own efforts to contribute to its happiness are so fruitless. In how many hearts is there not the same predicament of the elder of a pastor, a very dear friend of mine: "I have been praying for my dear wife every night of my life, that God would give her His choicest blessings; I have lived on the privilege of making those prayers; and now that she is gone, I simply can't give it up." And I think that pastor was wise when, instead of launching into a dissertation on the dogma of Prayers for the Dead, and its practical results, he simply said: "Go on praying for your beloved; and, as you pray, God will give you light."

Such is a portion of a long and interesting letter written to us by one of the ministers of our Church. Another equally interesting letter, occasioned in the same way, was the means of rendering us a valuable service. Having spoken of the comfort and consolation which the article in question had ministered to himself and members of his family, with others of the family less immediate, our correspondent proceeds to speak of the death of a friend, in regard to whom Dr. Bausman said, in one of his letters: "We have no faith in prayers for the dead; yet, for days after his departure, I found myself involuntarily yearning to pray for him." After quoting Dr. Bausman's words, our friend says: "Incidentally, I believe this was in effect a prayer,—all the more effectual because of being wordless. But I mention the incident particularly because I later sent him, as I am now sending you, a copy of Gladstone's 'Prayer for a Friend Out of Sight.'"

This, the sending to us of this document, is the service to which we have referred, and for which we feel sincerely grateful. We had previously known of the beautiful prayer drawn up by the great British statesman, and which was one of the prayers offered when his own body was deposited in Westminster Hall in the early hours of May 26, 1898. Our impression is that our attention was called to it, when it first appeared, by our friend and classmate, J. Taylor Motter. However, when we wished to make reference to it, in writing the article which called forth these letters, we could not find a copy of it; we searched Morley's "Life of Gladstone" for it in vain. Now, through the kindness of our friend, we possess a copy of it; we have recently read it as the conclusion of certain remarks made at the funeral of a Presbyterian friend; and this communication, indeed, was begun simply with the thought and purpose of communicating to others what our correspondent has imparted to us. The words of "A Prayer for a Friend Out of Sight" are as follows:

"O God, the God of the spirits of all flesh, in Whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for him whose name and dwelling-place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

"Grant that his life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance.

"Tell him, O gracious Lord, if it may be, how much I love him and miss him and long to see him again; and if there be ways in which he may come, vouchsafe him to me as a guide and guard, and grant me a sense of his nearness, in such degree as Thy laws permit.

"If in aught I can minister to his peace, be pleased of Thy great love to let this be; and mercifully keep me from every act which may deprive me of the sight of him as soon as our trial-time is over, or mar the fulness of our joy when the end of the days hath come.

"Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring; but Thine is able to do

exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. Amen."

Such is Mr. Gladstone's reverent, tender,

touching prayer to God in behalf of a departed friend. We venture to say that in it are expressed "the thoughts of many hearts."
—J. S. K.

God Or No God

E. F. WIEST, D. D.

I remember that my mother told me many years ago that the one anchor that held her to life and hope and love was her Church, as she expressed it. It was Jesus Christ who was her one sustaining friend after my father had died leaving her four children, from two and a half months old to seven and a half years old with no money to support them. God was supreme to her in those trying times. In Him we found all she needed too.

But now we are told by men of the stamp of Darrow that such ideas are mere figments of the imagination, and man is a machine.

A machine cannot have companionship with God, even if there is a God. Strange that a man with brawn can believe that the Creator of all the machines used in the civilization of man is himself but a machine. We know that men make all these machines; and we also know that no machine made by man ever made another machine. Machines do not multiply after their kind, as man does. It may require a considerable faith to believe in a God who is the creator and sustainer of what He has made; but that faith is but infinitesimal in comparison to the faith required to believe with Darrow and his kind. We know that Christian faith has produced the highest type of manhood and womanhood the world has ever known. We know that the finest civilization man has as yet achieved has been in countries where Christianity has been most sincerely practiced. And where in all God's world, and when has infidelity built a civilization and held forth a scheme of life, which decent people can accept. Lowell is right.

His words will bear reprinting. "When the microscopic search of skepticism which has hunted the heavens and sounded the seas to disprove the existence of a Creator has found a place on this planet ten miles square where a decent man may live in decency and comfort and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life is held in due regard—when sceptics can find such a place ten square miles on this globe where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the sceptical literati to move thither and vent-

SUNSHINE AND SHADOW

If every day were sunshine,
How would the flowers fare?
'Mid everlasting rays of light
They'd die in noon-day's glare.

And so The Heavenly Father
Has sent some rainy days
To help His flowers grow in grace
And brighten all life's ways.

If all our days were glad ones
We might forget our God
And trust earth's way—the way
That leads but to the sod.

And so God sends some care-filled
days,
And all that sorrow brings
Just helps us know the comfort
Of his o'er-shadowing wings.

—M. D. T.

ilate their views. But as long as these very men are dependent upon the holy religion which they discard for every privilege which they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man that hope of life eternal which makes life tolerable and society possible and robs death of its terrors and the grave of its glory."

In our last presidential election there were 500,000 votes cast by Communists. Who are they? Followers of Karl Marx, whose fundamental idea is as he said, "Every vestige of God and religion must be destroyed." His daughters and his son-in-law, Paul Lafargue, accepted his teachings. All three committed suicide. Lafargue had even fixed the time and manner ten years in advance; and when the time was up in 1911 he did the deed. So much for atheism. It is the natural result of a life without God. Atheism is suicide. If it becomes national it will do to the nation what it does for the individual. What an unwholesome atmosphere is even

the thought—atmosphere of atheism. How purifying, elevating and sanctifying it is to turn from Marx and his philosophy of suicide to the religion of Jesus Christ as exemplified by men like Chauncey Depew, who so recently left the world in the faith of Jesus Christ. "From my experience of ninety-three years I am more firmly anchored to the Bible than ever before, and believe implicitly in its teachings and in the God it portrays. I have always felt a real dependency on God. My idea of God is personal; not a personality such as we are, of course, but a glorified, divine and infinite heart, brain and spirit, all-comprehending, all-powerful, never-failing. I think of God as being interested in mortals and mortal affairs, Christ as His earthly manifestation; Christ who understood, lived, toiled, and suffered upon earth as men and women do; Christ, who died, as we must do before we live again. Christ is God's pledge of love. I don't believe much in chance; you have to make things come your way, and they will come your way if you will follow the rules of moderation, of not worrying, of diversifying your interest, of trusting God, and loving your fellow-beings.

"A thing I have never lost is faith in the efficacy of prayer. I have tested it repeatedly. It has never failed."

What a wholesome atmosphere Mr. Depew creates. It fumigates the mind.

Faith in Jesus Christ floods the life with love, the divinest thing on earth and in heaven. It is this glowing love in the heart that glorifies all things, even the cross and the stake. It is creative in its nature and it aims increasingly to transmute or transmute all envy, jealousy, malice, hate and evil of every description, into a kingdom of love the world over. This love is no weak, inconsiderate, soft, spineless passion, but it is shot through with truth, justice and holiness. It is the only principle of life that will ever transform a soul, give men power over other men for moral good, and bring in the longed-for era when all individuals and all nations will be bound together in a genuine brotherhood under the control of the Heavenly Father.

Let Darrow and his ilk waste their words. If the Church keeps true to her mission, the time will come when such men, if they exist at all, will be relegated to that moral oblivion to which they so certainly belong.

My Faith and My Hope

A. E. TRUXAL, D. D.

VI. THE VALUE OF THE BIBLE

There is no other book like the Bible. Prof. Drummond declared love to be the greatest thing in the world. It can just as truthfully be said that the Bible is the greatest book in the world. It is not a book, but **The Book**. The spirit of the Lord pervades it from beginning to end. It leads to God, it leads to Christ, it leads to the highest ideal of human life. It quickens higher, truer, purer conceptions of God and of truth and righteousness than can be found any where else. In it

we find divine revelations and everlasting truth. The revelations reach their highest and final consummation in Jesus and His Gospel. It is not so much this or that particular as it is the underlying principles and ideals of the Bible that testify to our souls that it is the Word of God to us. The most convincing evidence of the inspiration of the Bible is the fact that it inspires its readers. All classes of readers are beneficially affected by it. It works a spiritual effect in the hearts of all, not only of the high and noble, rich and great,

but also and perhaps more so of the low and humble, of the poor and needy, the unlearned and uneducated. Many may not know whence the Bible has come nor what the conception of it is, yet they are moved by it to trust in God for mercy and divine grace, and to strive to do His will. Though they may have but a faint understanding of what they read yet their faith is strengthened, their hope enlarged, their hearts comforted and their lives purified. The Holy Spirit employs the Scriptures as a means of grace for those who believe.

Thousands of Christians in every age have found the Bible to be the greatest treasure of their lives and gratefully say—**Blessed Bible, Book Divine.**

The inestimable value of the Bible can be seen in its effects upon the social relations of men. All the government of Europe and America are more or less influenced by the Biblical principles of righteousness and justice, whether the government be imperial royal or republican—all rulers and lawmakers feel a certain degree of responsibility to the teaching of the Bible. Governments are not what they ought to be, but those who take the Scriptures for their guide are invariably the best.

The literature of the foremost people of mankind is affected to a marked degree by the teaching of the Bible. The Bible is more frequently quoted than any other book and its precepts are again and again enjoined. The best and most ennobling social customs are those inspired by Scriptural teaching. The virtues are quickened by it and their practice enjoined. Under God the Bible has been the greatest power in the advancement of civilization and in furthering the well-being of mankind. Everything is known by the fruit it produces, the fruits of the Bible testify to its divine inspiration.

Has Inspiration Ceased?

It has been supposed that inspiration can be attributed solely to the writers of the Bibles; that God inspired the prophets, apostles and evangelists and then ceased to influence believers in such manner. But it may well be asked: Did God take no interest in His people after the death of the apostles and evangelists? The promise was that God would never forsake His people. The Holy Spirit was given to abide with believers forever; to dwell in every one that believeth. We surely are justified in holding that God in Christ is as much interested in the salvation of men as ever He was, and is willing and ready to help them in every way possible. The honest believer, humble though he may be, has the Holy Spirit in him to inspire him to live the Christian life. Every true Christian receives such inspiration as he may need to fulfil his mission in the Kingdom of God. Emergencies arise from time to time when great teachers and leaders are needed and God raises them up and inspires them for the work they are to do. In my opinion early Fathers of the Church,

St. Jerome, St. Francis, Ulrich, Zwingli, Martin Luther, John Calvin, John Knox, John Wesley and others were inspired for the work which they were called of God to perform, each one in the degree necessary. They were thoroughly devoted to the Lord and convinced in their mind and heart and will that they were proclaiming the truth of God, and practically, if not formally, they said to the people: "Thus

saith the Lord." It may be objected that these were only men. So were the prophets and apostles only men. They felt themselves called of God; so did the great leaders of later days also feel themselves called of God to perform the work in which they engaged. Again, it may be said that the teachers in the Church were not perfect and often mistaken in their teaching. The same was true of the prophets and apostles. St. Paul and St. Peter had a bitter controversy about a certain matter. One or the other or both had a misapprehension of the truth in the case. All the apostles were unquestionably mistaken in regard to the return of the Lord. They evidently misapprehended the teaching of Jesus on the subject. I see no reason why we should believe that divine inspiration came to an end with the apostles and many reasons to believe that it is a continuous process among seekers of the truth; and that men as they need it and are in a condition to receive it are brought under the influence of the Divine Spirit.

It affords me pleasure to believe that the heavenly Father is interested in everything that pertains to the welfare of mankind. Religion is the chief concern of man, but not the only concern. Knowledge of the world is also a matter of interest to him and ministers to his well-being. The discoveries that have been made in these latter days are amazing. Men spend all their energies in studying the things of the world. Days and nights, years upon years, they apply themselves to the study and investigation of the truth underlying the various things of the world in which we live and they bring startling things to light. The knowledge thus acquired is of immense benefit to the children of men. Is God not well pleased with these accomplishments? When we contemplate the devotion of some men to the search of the truth, the sacrifices which they make and the marvellous things they accomplish, does it not seem as though there were some invisible force back of them moving and compelling them in the prosecution of their labors? And if so whence comes that power? It is my conviction that there is a Divine Providence in these things; that men are inspired of God for their work in this sphere.

This may be regarded as a broad view of Divine Inspiration; and so it is. But it is not broader than God, nor wider than the Holy Spirit, nor deeper than the truth of the Word.

FAR BETTER COMPANY

"No room for them in the inn."
(Luke 2:7)

By Henry A. Bomberger

No room for us inside the Inn?
What matters that to you and me?
Out in the stable there is company
Far better, where unseemly din
Of this rude world's unending strife
Can never mar the royalty of Life;
That nestles sweetly there, starlit,
Upon the gracious breast of motherhood
Almost divine, and weary wise men sit
In adoration round, while brotherhood,
Arising from the tomb of countless years,
With joy abounding dries its bitter tears.
Then why should we bemoan the fate
That bars us from the Inn, when there,
Amongst the lowing kine, there's better fare?
Where uncorrupted riches wait,
And heaven's gate is open wide
To all earth's outcast souls like you and me;
From whom the raucous company
That throngs the Inn but turns at once aside
With soulless mockery?—The stable holds,
Within its blest embrace, the hope that moulds
Eternities of bliss. Each straw's a mace,
That leads the way to never-ending day,
And boundless grace.

South Ardmore, Pa.

Religious News from Continental Europe

By PROF. PHILIP VOLLMER, PH.D., D.D.

"Christ the Workingman"

500 Christian Ministers of Jewish Blood

Recent German statistics claim that throughout the world there are no less than 500 ordained ministers of Jewish nationality preaching the Gospel of Christ, most of them in British and American denominations. The wife of General Ludendorff, who is one of the leaders in the anti-semitic movement, uses these figures as a danger signal warning Protestantism against "Judaizing" the Church.

Luther Film Arouses German Catholics

Catholics of Germany are reported protesting against the Martin Luther film just completed by German producers. The picture tells the story of the reformation, picturing conditions existing at the time Luther became a monk, and describing the evolution of the great leader towards a break with Rome. We hope that we shall have the opportunity of seeing this impressive picture in America. It has a strong tendency of arousing Protestant consciousness.

A petition to the pope signed by 33 cardinals and 560 bishops requests him that he give his consent and blessing to the new "Feast of Christ the Workingman." The aim of such a festival in the Church calendar is to stress the dignity of labor by the example of the Carpenter of Nazareth and to win and hold the laboring classes to the Church by showing that Christ and His Church are in full sympathy with labor and the labor movement. Already a number of Catholic labor organizations in Austria, Canada, Switzerland and Belgium have passed resolutions favoring the movement. (Why could we not connect such an idea with "labor Sunday" and remove that "day" from September when many pastors and members are out of town, to May which is the "labor day" all over the world outside of America?)

A German Estimate of American Student Faith

Writing for "Die Christliche Welt,"

liberal German Church weekly, Hans Schimmelpfeng, a contributing editor at present in America, gives his impressions of the Student Volunteer convention held during the holidays in Detroit. His analysis of the convention is sympathetic but critical. "The strong emphasis," he writes, "given to prayer and to seasons of devotion in convention reveal the strong discipline in prayer life which many of the young people of America have enjoyed."

A New Reformed School of Theology in Germany

On April 24, the newly founded Reformed Theological School, was opened at Elberfeld with 18 students and three professors. This school is controlled by the "Reformierte Bund" (Reformed League) of Germany and its aim is to awaken and nourish a stronger "Reformed consciousness" among the future generations of Reformed pastors. But in subconsciousness of the leaders may also lie the fear that the faculties of the German State Universities may

become secularized to such an extent that the new State Free Churches may feel compelled to train their own ministers in schools under their own exclusive control.

The New Pastor of the American Church at Berlin

The acceptance of the pastorate of the American Church in Berlin by President L. H. Murlin, retiring leader at DePauw University, has recently been announced. Dr. Murlin was acting pastor of this

Church in 1908-9, previous to his appointment to the presidency of Boston University.

Reactionary Theology in South Africa

Prof. Duplessis, instructor in Old Testament exegesis at the Dutch Reformed University at Stellenbosch in South Africa, has been suspended because he taught that the inspiration of the Bible covered only its religious and ethical teachings, "In darkest Africa!"

An American Messenger of Good Will in Europe

Dr. Charles S. MacFarland, General Secretary of the Federal Council, is fulfilling a series of important engagements in various parts of Europe, which takes him to Switzerland, Italy, Roumania, Austria-Hungary, Czecho-slovakia, Germany and France, to be reported later. We learn from German papers that the leading men at Berlin look forward to this visit with genuine sympathy and great expectations.

Holding the Interest of Rural Young People

CHARLES S. ADAMS, *Esterly, Pa.*

The above title assumes that this problem exists in every rural community. It is to be deplored that very often those responsible for leadership in rural communities do not recognize that this problem does exist. Too often is it true that our rural Church leadership as well as leadership in the social, educational, and recreational life of the community, is the same as it was 20 or 30 years ago. In even less time than that there have been such pronounced changes all about us that no leadership can succeed any longer in a rural community, unless it has changed its form so as to conform to modern life in every respect, whether it be the home life, school life, Church life, social life, recreational life, business or professional life.

There may be many more points worthy of consideration, but here are listed in the form of an acrostic, sixteen points well worthy of our consideration:

16 Points of Interest

R—eligious leadership that is sympathetic.
U—nderstanding of the real merits of a country home.
R—ecreation adapted to their needs.

A—griculture as affording them a field of service, as well as a satisfactory livelihood.
L—iving in God's open spaces, emphasizing what a real privilege and blessing this is.
Y—outhful attitude on part of leaders, touching all phases of the life of youth.
O—rderly program developing the four-folk life as one life.
U—nity of all denominations in a worthwhile community program.
N—ature abounding everywhere, an asset coveted by all city folk.
G—ood literature in the home.
P—arents with a sympathetic interest in and understanding of their sons and daughters.
E—very household convenience that can reasonably be supplied.
O—rganization of all leadership—Team work.
P—ublic school advantages equal to those of the town or city.
L—eadership in the social life as well as in all other phases.
E—xample of elders in right living.

All leaders are responsible to the extent that they are able to lead properly. The five-talented and the three-talented servants brought good reports, each in but fourteen words. The one-talented servant had to use many more words to report his failure. His report consisted of forty-two words, just three times as many as the good reports.

What kind of an accounting will rural community leaders, parents, pastors, school teachers and others bring to the Master? May it not be necessary to try to cover up failure by the use of many words? In trying to develop a program that is worthy and that will hold the interest of rural young people, we must guard against the merry-go-round method of doing things—getting off where we got on—with nothing accomplished.

Rural leadership requires much forgetting of self, inconvenient service, considerable sacrifice. "The man tied up in himself usually makes a very small package." Such a one cannot survive the rural leadership requirements of today.

The Community Building and Its Spiritual Possibilities

THE REV. CONRAD HOFFMAN, *Sugar Creek, Ohio*

We are living in a time when the community consciousness has been awakened in the people who populate the smaller towns and villages of our land. In no small degree has it moved them to seek co-operation from existing groups in the community and to plan a common work in which all the people can share.

Such a spirit was released in the community in which the writer has been living during his pastorate of eight years of the First Reformed congregation, Shanesville, Ohio. Because many of his members are living in the village of Sugar Creek also, he must speak of the Sugar Creek-Shanesville community, which is located in the western part of Tuscarawas County, Ohio. It is populated by the descendants of immigrants from Pennsylvania, Germany and Switzerland, and even now there is a constant influx of immigrants from the last country. When Ohio was opened for settlement these sturdy, adventurous and enterprising pioneers sought out the fertile and picturesque lands of the aforesaid county as their future home.

The Shanesville village (population 300) can boast of one hundred and fourteen years of history, which is fittingly celebrated whenever the proper year arrives for such home-coming events. Sugar Creek, a village (population 800), separately incorporated, has by virtue of its being composed of a younger and more forward-looking people, far outstripped its sister

corporation in aggressiveness and growth. A reason for its rapid growth in late years was the building of a railroad, 50 years ago, which soon attracted the business to this center. These two villages ought under present modern conditions be made one. Their public squares are only one mile apart. Those, who as ministers and educators, come into the community to serve, keenly feel the handicap under which they must labor when they meet the often uncalled for competitive spirit, which so many times stands in the way of real success for those movements which are really worth while, and should call forth the undivided and ready response and co-operation of the people living in both villages.

However, there are factors and conditions even now which will eventually bring about a much closer team-work in matters of larger community interest. For example, the two villages are together in their educational program. They support and maintain a common public school and a first-class high school, and because of a rapidly growing population and growing industries they will be compelled to provide much larger and more modern equipment. Again, annually there is held in a large grove, a community picnic, to which not only the citizens flock from both villages, but also the resident farmers around about, and many former residents and people who claim these parts as their birth-

place. This grove was bequeathed to the Community Welfare Association, operating for the last six years, by an heir of one of the pioneer families. Here in this out-of-door meeting place these villagers forget their animosities and petty rivalries and mingle together in whole-hearted felicity and joyfulness. Such a molding influence must eventually bring them together. But the influence of the Churches in the community must also finally bring the people in both towns to live and work together for the good of all concerned. The members of these Churches intermingle. Members living in the one attend Church in the other village, and the pastors of these Churches must minister to members of their flock living in either village. For several years the Churches have united in gathering the children into a Daily Vacation Bible School and holding the same in the public school building. The leaders in this movement appealed to all the residents of the community for support of the school.

With all this preliminary explanation the readers can readily understand that a definite community spirit was engendered in the hearts of the people by previous co-operative endeavors. This spirit gave momentum to the organization of a Community Welfare Association, in the year 1922. It was the means of erecting a community building in the year 1923, which was dedicated with great joy and satisfaction. This hall, including all the necessary

modern equipment at a cost of \$36,000 has been, since its erection, the scene of many a fine enthusiastic community gathering.

Let me state the object of this organization. "It shall be the object of this organization to build and maintain a building for the purpose of promoting the social, moral, religious, athletic and educational interests and activities and to furnish a wholesome, happy center for our community, and to promote in every possible way the spirit of business co-operation and mutual helpfulness among the people of this community." With this object ever before them the Board of Directors elected have been guided in its control of property, and in its supervision and provision of the programs and use of the building.

Because of lack of equipment in the public school itself, the schools have made good use of the building. Athletic contests, literary contests, school programs,

lyceum courses were conducted by them. The parent-teachers' meetings are always held in the hall. But the largest gatherings, which taxed the capacity of the building, seating 1,000, were seen when the Churches availed themselves of the use of the building in union Christmas programs, by union choruses rendering cantatas and oratorios or evangelistic meetings. Several times during the five years of the building's use the Churches combined in one large enthusiastic Christmas celebration with the children of the Sunday Schools. Once they conducted a union evangelistic campaign in the hall for a period of three weeks. Several times the single Churches brought college glee clubs, representing denominational schools, to give their programs for the benefit of the entire community in the building.

The American Legion Post annually conducts a most impressive Armistice Day ser-

vice within its walls, and when the annual commencement of the local high school is due, the same is held in the only auditorium big enough to accommodate the patrons of the schools.

Thus far no questionable or offensive use was made of the building. Should outside organizations desire the use of the building, then rigid investigation is made of the nature of the entertainment or object of the organization. Every entertainment for profit must pay a rental for the use of the hall, but when the building is used by the schools or Churches, without an aim to profit, the use is granted free of charge. The building today as it stands on one of the principal and beautiful streets in the residential section of Sugar Creek village is an object of interest to which everyone who has helped to gather the voluntary gifts or aided in its erection, point with pride.

A Letter From London

BY ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

Bunyan Tercentenary

The tercentenary of the birth of the author of the "Pilgrim's Progress" will be commemorated throughout this year by celebrations at Bedford (his birthplace), in London, and in other parts of Britain. The National Free Church Council inaugurated and gave the lead to this great commemoration, at its annual assembly at Bridlington, March 26-29, which gives a suitable starting point for the consideration of all the vital issues of evangelical religion. Hence the subject of the whole programme is "The Grace of Our Lord Jesus Christ," and opportunity will be given for re-statement of the whole subject. It is claimed that the fundamental faith that gave birth to the "Pilgrim's Progress" and "Grace Abounding" remains unshaken and is as vital as ever. "Only by its convincing reassertion can the needs of the present age be met and the gravest dangers of every kind be averted. Protests against error can never be successful unless they be subordinated to the prophetic version and proclamation of the truth in terms of living experience and equally living thought. The genius of Bunyan was, of necessity, limited by the conditions and outlook of his age. What is essential in his witness needs to be liberated from these limitations and rest in the changed conditions of experience, knowledge and world-situations that prevail in the present day." One session will be devoted to consideration of the Evangelical Doctrines of Grace, its nature, in spiritual experience, and in contrast to Sacerdotalism. In no respect has the Christian outlook more greatly changed since Bunyan's days than in its world-outlook and in our new sense of the vital inter-relations of spiritual, social and humane concerns. For this reason the following sessions will be devoted to consideration of the World Purpose of Grace, including the interests of missionary evangelism, peace, and humanitarian progress. Finally, the doctrine of Grace being but an abstract conception if it be separated from the person and work of the Lord Jesus Christ, this great subject will be treated by a veteran theologian, Dr. E. Griffith-Jones. "We have been told recently by the Bishop of Birmingham," runs the official announcement, "that the acceptance of Evolution has made an end of the old theology. It will be the duty of the speakers in this concluding session to show how far and indeed how little this has

SPARE THE WILD FLOWERS

As we drive on the roads in the
springtime,
When nature is doing her best,
To finish the earth's green blanket
After its long winter's rest.

We meet folks at times on the high-
ways
When the weather is pleasant and
fair,
Some laden with dainty wild flow-
ers—
Most of which are so precious and
rare.

Some bloom in the shade by the
roadside,
And others bloom out in the sun,
To pilfer and tear up such flowers
Is what some of the vandals call fun.

Flowers can not live as they should
live,
To glory the spot where they grow,
Unless they are left unmolested
To come as they should come and go.

Why not shield then the beauteous
flowers
That bloom in the spring of the
year?
For while they are spared to be with
us,
They spread beauty and fragrance
and cheer.

So let them grow up by the roadside,
Whether in shade or in sun,
Let them lift their beauty untram-
meled

For the pleasure of every one.

To gather, some say, is to love them;
But with such I do not agree,
If they really and truly love flowers,
They would spare them for others to
see.

—Harry Troupe Brewer.

been the case." Other features of the proceedings are a Peace Demonstration at which Viscount Cecil will speak, and an address of welcome to the Council by the Archbishop of York.

"Toc H" and Unitarian Padres

While the traditional prejudice against "Unitarians" is not so marked as it used

to be in Britain, it still lingers in some "orthodox" circles. Unitarian ministers have all along been ineligible for membership in the Free Church Council, and now it is proposed to preclude them from appointment as padres in the Toc H Movement—the object of which is to perpetuate the fellowship formed among all classes of young men in the war trenches and to carry on social work among boys. This discrimination against earnest Christian men is all the more regrettable because the old dividing line between "Trinitarians" and "Unitarians" has worn very thin. For instance, on one hand, the Rev. J. M. Lloyd Thomas, minister of The Old Meeting, Birmingham, which Church is in association with the British and Foreign Unitarian Association, wrote in "The Inquirer" (London, of March 10, 1928, "I, as a free thinker and a believer in the Trinity and the Deity of Christ," etc.; while, on the other, the Dean of Worcester recently preached for the Midland Christian Union—an association of Unitarian and Free Christian Churches and ministers. The Rev. W. E. J. Lindfield, Kidderminster, writes to "The Times," "As a priest who has received much help and spiritual guidance from Unitarian teachers since the period of my military service," deeply regretting the proposal of the Toc H executive. He says: "It would be futile to ignore the difference between the Anglican and the Unitarian versions of Christian doctrine and worship: but it would also be foolish to overlook the fact that, in these changeable days, the whole method of presenting the religion of Christ to the world is in process of reorientation. The Toc H movement is one of the first fruits of that vast process." The founder padre of Toc H, says that the executive are influenced by the fact that Unitarians were not represented at the Lausanne Conference. But they are included in the World Alliance of Churches for Promoting International Friendship, whose president is the Archbishop of Canterbury. Open-minded people agree with the Rev. Dr. Mellone, Secretary of the British and Foreign Unitarian Association, that it is deplorable that the Central Executive of Toc H should adopt a narrow doctrinal interpretation which would exclude some of the saintliest men and devoted scholars such as Channing, Emerson, Theodore Parker, James Martineau, Stopford Brooke, Estlin Carpenter, and others still living who might be named.

NEWS IN BRIEF

A CHARGE TO KEEP I HAVE

(Memory Hymn for July)

A charge to keep I have

A God to glorify;

A never-dying soul to save,
And fit it for the sky.

To serve the present age,

My calling to fulfil,

O may it all my powers engage
To do my Master's will.

Arm me with jealous care,

As in Thy sight to live;

And O Thy servant, Lord prepare
A strict account to give.

Help me to watch and pray,

And on Thyself rely,

Assured, if I my trust betray,
I shall for ever die.

Charles Wesley, 1762.

Lowell Mason, 1930.

THE SUMMER SCHOOL OF THEOLOGY JULY 2-13, 1928

The Faculty and Subjects will be the following:

First Week

Hugh Black, Union Theological Seminary. Subject: "Homiletical Values of Biblical Books."

George W. Richards, Lancaster, Pa. Subject: "The Gospel of God."

James Moffatt, Union Theological Seminary.

Ralph S. Adams, Rural Work Secretary. Conference on Rural Work.

Second Week

Nevin C. Harner, Leighton, Pa. Subject: "A Congregational Program of Religious Education."

Charles A. Dinsmore, Yale University. Subject: "Literary Supremacy of the English Bible."

Matthew Spinka, Chicago Theological Seminary. Subject: "Post-War Status of the Eastern Orthodox Churches."

Expenses

The Registration Fee is \$10, which includes admission to all the lectures, and is to be paid by all students upon registration. Admission to the lectures of each day is \$1.50. Rooms in Dormitory, Richards Hall, and board in Refectory, Dietz Hall, for the term will be furnished for \$20. Shower baths and toilets are provided on each floor of the dormitory. Application for rooms will be received after May 1; rooms will be assigned in the order of application.

Registration and Enrollment

The Registrar's Office in Richards Hall will be open for registration and enrollment of students on Monday, July 2, 2-5 P. M., 7-10 P. M.; after Monday, daily, except Sunday, 9-12 A. M., 2-5 P. M. Registrar—Rev. W. A. Korn, Ph. D. All communications relative to the Summer School should be addressed to President George W. Richards, Theological Seminary, Lancaster, Pa.

A LETTER FROM PASTOR STULC

Dear Brother:

Believe me, I am sorry I caused you so much trouble with the Auto Fund. I know that the Church in the U. S. A. has so much of her own to attend to, that I—ever since we first came to Europe in

1922—did not ask the Brethren and Sisters in our Church in the U. S. for any help, though help we were in need of day after day and year after year. But then our little ones were little indeed, today they are getting as tall as their mama, the oldest being 13, the youngest, the sixth, 3 years old. Potatoes, coffee, water and bread make them fat. Simple food is the greatest blessing for the human body; patience, faith and trust in the Lord and cheerfulness derived from these are very good for the soul—and so, what do we need more? Things we cannot buy we do not want, and all in all life is life—and such as it is, it is a mighty school for earth and heaven as well.

I need—the work needs—more hands, more helpers. Still the time is most opportune and proper for the sowing. People are willing, and eager to hear the Word. But there are none to bring it to them. There are no missionaries here—and missionaries we need. We need deaconesses, and here we need a house of worship.

I often think it is a sin they sell cars at such a price in this old Europe. The new Ford costs here over \$1,300—or the price of about three in the U. S. A. A Chevrolet of the same kind costs \$1,500. The tariff is responsible, in order that the goods made here in Europe may sell at a much higher figure. The kind of a car that they make here for \$1,000 even a boy in the U. S. A. would not want.

There are so many Americans here every year—this year especially. This is the tenth of the Czechoslovakian birth of liberty. Czechoslovakia needs sanctified youth. I wish I were a professor, an educator of youth, of riper age. Immorality, indifference, unbelief is the sign of everything, and at the same time all is full of yearning after God and the holiness and the peace. Almighty God, give me a Christian college for this nation! Please pass on this prayer.

Be the Lord your rich reward, dear Doctor, for the loving care you have so nobly manifested towards one of His humble servants.

I am most gratefully yours,

—Jaroslav V. Stulc.

Strakonice,
Czecho-Slovakia.

YES, IT CAN BE DONE

If 20 of our readers, Bible Classes or Societies will first read the letter of Pastor Stulc on this page of the "Messenger," and then take their pens and write quickly checks for \$25 each—payable to Dr. Leinbach and post them first mail to him at 15th and Race, our goal will be attained. As we go to press, we can report \$847.70 subscribed, with \$478.30 more needed. It can be done, if we really try!

"Somebody said that 'it couldn't be done,'

But he, with a chuckle, replied

That 'maybe it couldn't,' but he would be one

Who wouldn't say so till he'd tried.

So he buckled right in, with the trace of a grin

On his face. If he worried he hid it.

He started to sing as he tackled the thing

That couldn't be done, and he did it."

NOTICE

As another car has been added to the special train of the Reformed Church

Fellowship Tour, July 5-Aug. 4, last minute reservations can yet be made. If you want to join this good crowd, please register at once with Miss Catherine A. Miller, 413 Schaff Bldg., Philadelphia.

CHANGE OF ADDRESS

Rev. Joseph E. Guy from Waynesboro, Pa., to Shepherdstown, W. Va.

Red Rose Day was observed in the First Church, Lebanon, Pa., on Sunday, June 3, when the red rose as annual rental on the Church lot was paid to Miss Sarah Hammond of the 6th generation in line from George Steitz founder of Lebanon and donor of the plot owned by the Church. The sermons were preached by the Rev. T. R. Brendle.

St. Stephen's Church, Perkasié, Pa., Rev. Howard Obold, pastor, has issued a very helpful Year Book for 1928, which contains the names of the officers and organizations, directory of members financial statements and an account of the records and activities for the year. The Week-Day Religious School, meeting every Tuesday, 3.15 to 4.15, held its 5th annual session from Nov. 22-Mar. 27, with a total enrollment of 165 children.

Among the new Doctors of Divinity reported to this office, we bow to the following: From Ursinus College, Revs. Albert S. Bromer and W. Sherman Kerschner; from Franklin and Marshall College, Revs. Eugene P. Skyles, Karl A. Stein, Joseph S. Peters, Edgar F. Hoffmeier and Irvin Hoch DeLong; from Bucknell University, Rev. Chas. E. Roth. Naturally, the "Messenger" is particularly happy that its Associate Editor should have received this well-merited distinction.

The total receipts on the Apportionment for Home Missions for the Classical Year, 1927-1928, were \$309,110.37. This is \$551 more than was contributed the previous year. By action of the General Synod in 1926, the Board of Home Missions was asked to place \$20,000 in its budget for Catawba College, the college to receive its pro rata share of this amount. This means that the Treasurer of the Board of Home Missions must pay about \$10,000 to Catawba College. Thus the income of the Board during the past year for its regular program was actually \$10,000 less than the previous year.

First Church, Charlotte, N. C., Rev. John W. Myers, pastor. 62 women and girls attended the Mother and Daughter Banquet which was sponsored by the W. M. S. on the evening of May 21. The program was a varied one that was very much enjoyed. The Church and S. S. attendance was higher for May than any other month of 1928. The congregation recently lost by death its oldest and one of its most devoted members, Elder E. D. Fox. He served the Church faithfully for many years. The Y. P. S. on June 14 gave a "Fun Night" program including a comedy, "Too Much of a Good Thing," in the Town Hall of the Charlotte "Observer." About 25 young people were in the cast. The object of the program was to raise money for the payment of the large electric sign which this body donated to the Church a few months ago. 8 new members have been received since the meeting of Classis. The Young People's and Adult departments of the S. S. had as their special speaker on June 17, Mrs. W. J. Bryan, a very popular and successful teacher of Bible in Central High School, Charlotte.

Rev. Joseph E. Guy has been elected to and has accepted the Charge at Shepherds-town, W. Va., starting his new work at once.

At the Union Ministerial Meeting to be held on Monday, June 25, in the Y. M. C. A. Auditorium, Phila., Pa., the speaker will be Prof. Reuben E. Harkness, of Crozier Theological Seminary.

Dr. J. C. Leonard, pastor of First Church, Lexington, N. C., especially invited the 13 college students and the 52 students in high school, all members of First Church, to the special service on June 17 in their recognition and honor.

The Wooster Ave. Church, Akron, O., Rev. H. B. Diefenbach, pastor, is setting aside June 24 for the Every-Member-Canvass and is calling the day, "The Day of Destiny." The Boy Scouts gave a program in the Church on June 17, and a special Boy Scout sermon was preached.

In Zion Church, Womelsdorf, Pa., the pastor, Rev. H. J. Miller, preached the baccalaureate sermon to the graduating class of the High School on Sunday morning, June 3. Rev. Mr. Miller recently preached in the First Church, Lebanon, and in Trinity Church, Bechtelsville, upon the occasion of the 10th anniversary of the Willing Workers.

Our St. John's Church, Larimer, Pa., Rev. G. A. Teske, pastor, is making an earnest and aggressive effort to secure \$25,000 for a Sunday School and Social Building urgently needed to carry on their important work. Anyone in a position to help this promising mission can send his check to W. L. Renz, Chairman of the Finance Committee, Larimer, Pa.

Upon his completion of 3 years' graduate work in Church History, Religious Education and Sociology, Temple University conferred the degree of Doctor of Sacred Theology upon Rev. Albert G. Peters, pastor of St. Andrew's Church, Phila., Pa. The theme of his thesis was, "Social Principles Involved in Jesus' Conception of the Kingdom of God."

The American Bible Society has suffered a great loss in the recent death of Dr. William I. Haven, for almost 30 years General Secretary of the Society. Dr. Haven, who was 72 years old, was one of the most eminent preachers of the Methodist Episcopal Church, and one of the founders of the Epworth League. He was one of the most active members of the Administrative Committee of the Federal Council of Churches.

There were 217 mothers and daughters present at their annual banquet in St. Paul's Church, Buffalo, N. Y., Rev. John M. Peck, pastor. The pastor and choir participated in the city-wide Children's Week celebration by broadcasting an hour's program over station WKBW. Holy Communion was celebrated on Whitsunday at 7 and 10.40 A. M., at which time 13 new members were received into Church membership, making a total of 52 since Jan. 1, 1928.

The Rev. Edgar F. Romig, pastor of the Middle Collegiate Church, New York City, was chairman of the Tercentenary Committee which has been doing such yeoman service during the past year in our sister denomination. The General Synod of the Dutch Church has highly commended him and Mrs. Romig for their most efficient work. Mr. Romig was honored by Rutgers with the honorary degree of Doctor of Divinity. He is one of the sons of our denomination, and it is a pleasure to note how fully he is appreciated.

The Lutheran, Presbyterian and Reformed Churches of College Hill, Easton, Pa., are co-operating in having a D. V. B. S. from June 20 to July 10. A committee chosen by the S. S. Association of Northampton County, with Rev. L. V. Hetrick, pastor of Grace Church, as chairman, will have charge of the school. Miss Naomi

Brong, the daughter of Rev. William H. Brong, Pen Argyl, Pa., a recent graduate of Boston University, will be the Directress of the School.

At a special congregational meeting at St. Stephen's Church, York, Pa., Rev. Howard F. Boyer, pastor, the congregation authorized the Consistory to employ an architect to draw up plans for a Sunday School building to be erected on the lot adjoining the Church. Mr. J. S. Wise, Supt. of Church Building Dept. of the Home Mission Board, visited the Mission and conferred with the Consistory.

The service on May 20 in St. Paul's Church, Somerset, Pa., was given to the recognition of the 32 years service of Dr. Hiram King in the Somerset Charge. Messages were brought by Dr. A. E. Truxal, Fred W. Biesecker, Mrs. Edna Baer Furst, W. H. Kretchman and Berkey Airsman. Dr. King was presented with a copy of his "Life," which was written by Dr. Truxal, and a photograph of a hymn the music of which Dr. King composed some years ago.

We read in the Lexington, N. C., "Dispatch" that Dr. J. C. Leonard, Jr., son of Rev. Dr. and Mrs. J. C. Leonard, has returned to the home of his parents after completing the course in medicine at the Jefferson Medical College, Phila., Pa. The degree of Doctor of Medicine was conferred upon him at the recent Commencement exercises. Young Dr. Leonard is a graduate of the Lexington High School and Davidson College. He will go to a large hospital in Birmingham, Ala., the 1st of July to finish his internship.

Impressive services were held at the First Church, Hamilton, O., when Rev. Ward Hartman was installed as the new pastor. The Church was beautifully decorated with flowers and at the end of the service the pastor and his wife were presented with a huge bouquet. Dr. H. J. Christman challenged the pastor with Paul's words, "Fulfill thy ministry." Rev. Jerome Schultz also addressed the congregation. Charles Rothharr, elder of Central Church, and Rev. C. L. Langerhans assisted in the service.

The General Synod of the Reformed Church in America, at its meeting in New York City last week, turned down the reactionary report of a committee which pronounced against any attempts at closer union with other denominations, and substituted an action authorizing its President, Dr. Malcolm James McCleod, to appoint a Fact-finding Commission, with instructions to report on the possibilities for organic union or closer co-operation with other bodies, to the General Synod of June, 1929, which meets at Holland, Mich.

Children's Day was observed by St. Mark's S. S., Reading, Pa., Rev. Gustav R. Poetter, pastor, Sunday morning, June 10, the congregation uniting. Charles R. Krick and Isaac J. Zinn, General Superintendents, presided, assisted by the pastor. Flowers in large quantity filled the platform, and afterwards were delivered to the sick and shut-ins. Estelle K. Krick led the singing, assisted by the Brass Quartet. Mr. Harry J. Wendell, Jr., played a trombone solo accompanied by Estelle K. Krick on the piano. Mrs. Ira R. Lutz had charge of Beginners' program, and J. H. M. Boyer of the Primary Department's program. The children made a fine impression. A larger number were present than last year and a larger offering was received for S. S. work of the Church at large. The Women's Missionary Society held one of its most successful Strawberry festivals Tuesday, June 12. The large orchestra of Douglass and Weiser schools of the neighborhood was present and rendered fine selections, led by Miss Catherine Althouse, a member of St. Mark's. The Rev. Allan S. Meek, St. Mark's, Easton, and Rev. Gustav R. Poet-

**"READING IS TO
THE MIND
WHAT EXERCISE
IS TO THE BODY."**

ADDISON

**THEY WHO READ
THE MESSENGER
WILL FIND FOOD
FOR THE MIND
AND NOURISHMENT
FOR THE SOUL.**

A. M. S.

ter, St. Mark's, Reading, will exchange pulpits July 1.

Sunday, June 10, was a day that will be long remembered by Rev. Lee A. Peeler, of the Kannapolis, N. C., Charge, and the people whom he serves, when 3 services were held in commemoration of the 20th anniversary of Rev. Mr. Peeler's ordination to the Gospel Ministry. At least 800 people attended the services. Dr. J. C. Leonard preached the morning sermon on



The Rev. Lee A. Peeler

the same text on which he preached at the ordination service 20 years ago. Dr. Leonard declared that it was entirely proper that the two Churches of the Charge should take official notice of the achievements of the pastor, who has been such a faithful worker, has prayerfully and earnestly endeavored to lead Christians to high thought and deep religious convictions, to build up Christians holding Christ-like ideals, with true devotion to home and Church, who has spoken so clearly and stood so close to the Bible in leading men and women to Christ and then building them up in the true Christian character. The picnic dinner spread in the S. S. assembly room was greatly enjoyed by the large number of people. At the 2.30 Fellowship Service, Elder McCombs presided and greetings were brought by H. J. Peeler, J. F. McKnight, E. J. Sharpe, Rev. M. G. Grier, J. R. Young and Dr. H. A. M. Holshouser. Greetings were also read from Dr. Charles E. Schaeffer and Mr. J. S. Wise. To all these greetings the pastor responded in a fitting manner. The closing message was brought by Rev. Shuford Peeler, Dean of Catawba College, who used as his text, "The foundation of God standeth sure," II Tim. 2:19. The speaker spoke of the close association he had had with the pastor for these many years and congratulated the congregation on what had been accomplished by the pastor and his wife, who have been such efficient and tireless workers. Special music, rendered by the choir and the Kannapolis Glee Club, added greatly to the enjoyment of the programs.

First Church, Berwick, Pa., Rev. Henry I. Aulenbach, Jr., pastor. "The Steward," the Church paper, contains the following interesting statistics: 22 new members were added during the year; 255 was the average S. S. attendance for May; Church attendance for May averaged 216 for morning service and 94 for evening service; 906 people attended the S. S., Church and Young People's services on May 27. An Apportionment poster has been placed on the bulletin board where the contributions for benevolent work will be recorded. The D. V. B. S. will be conducted for 2 weeks, beginning June 18, in charge of the pastor and 8 teachers.

Rev. Max Rost was installed as pastor of St. Luke's Church, Phila., Pa., on June 14 by a committee of the German Philadelphia Classis, consisting of Rev. M. F. Dumstry, who conducted the service and who was assisted by Rev. A. Piscator; and Rev. August W. Klingner, who preached the sermon. In spite of a thunder storm and rain, a large congregation had gathered for the occasion and to welcome the new pastor and his family to St. Luke's. A reception was tendered the newly installed pastor and his wife in the lower room of the Church. May the blessing of our Master go with pastor and people into the work which lies before them.

Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, observed Children's Day on June 10. In the evening a special program was rendered by the beginners, primary and junior departments of the Church School. 12 of the cradle roll members were in attendance. The auditorium was entirely filled. The Lord's Supper will be celebrated on June 24, with a preparatory service preceding on June 22. The annual Church picnic will be held in Pitcairn Grove on June 30. Many of the young people of Calvary graduated this month from college, high school and grammar schools. Trained minds as well as consecrated hearts greatly needed these days in the Church as well as in all other departments of life.

The Classical report of the Dushore Pa., Charge, Dr. W. B. Duttera, pastor, showed decided signs of improvement and marked activity, with 2 Sunday Schools, a C. E. S. and a W. M. S., all new organizations now functioning after a lapse of several years. Improvement of property has been made at considerable expense, all of which places the Charge in very good working shape. The Church was used for the High School closing exercises when the pastor preached the sermon. The pastor addressed the Estella High School, and preached the Memorial Day sermon for the war veterans. Owing to the permanent removal of the president and vice-president of the Sullivan County S. S. Association, the pastor has been drafted to take charge of the unexpired period.

Amity Church, Meyersdale, Pa., Rev. B. A. Black, pastor, conducted a very successful D. V. B. S. for 2 weeks, closing with a public service conducted by the children, demonstrating the work of the school, on June 10. 17 persons composed the teaching staff, and 4 grades (Beginners, Primary, Junior and Intermediate), were admitted. An experienced teacher with several assistants was in charge of each department. There were 109 pupils enrolled. The Superintendent of the Church School, Mr. A. C. Glessner, continues in impaired health and does not yet feel equal to the task of taking charge. During the time of Mr. Glessner's invalidism the Assistant Superintendent, Mr. Floyd P. Keefer, has been conducting the School in a very capable way.

Our cover page is graced by a photo of the J. J. Rothrock Bible Class, of St. John's, Lansdale, Pa. The officers of this flourishing class, named after the beloved former pastor, are: President, Willis

Shive; Vice-Pres., James Smith; Sec., Wilson C. Moyer; Treas., Geo. Cassel. The corps of teachers includes Prof. A. M. Kulp, County Supt. of Schools; Prof. Ralph Smith, Supervising Principal of the Borough Schools; Rev. Alfred N. Sayres, pastor of the Church; and Mr. Paul G. Hartman, Cashier of the First National Bank. Each of these "good men and true" teaches one Sunday of the month. Mr. Henry M. Worthington, Supt. of the Adult Dept., is alternate and 5th Sunday teacher. The normal attendance is from 50 to 60. A plan of mutual visitation has been shared the past season with the Bible Classes of St. Stephen's, Perkaspie, Salem, Doylestown, St. Paul's, Sellersville, and Zwingli, Souderton. Each of these visited the others and remained for morning worship at the Church visited.

St. Peter's Church, Lancaster, Pa., Rev. Charles D. Spotts, pastor. The May issue of "Saint Peter's Tidings" contains interesting accounts of the year's activities of each organization of the Church. A Mother and Daughter banquet was held May 17. Children's Day was appropriately observed. Summer Communion will be held June 24. The Annual Summer Outing will be held at Long's Park on June 27. The Vacation Church School will open on Monday morning, July 2, and will continue for 4 weeks. The Boy Ranger Graduation was held June 10 when 6 boys graduated; the address was made by Mr. Emerson Brooks, the founder of the organization which now has a membership of 15,000 boys. The pastor delivered the Commencement address at the Terre Hill High School, May 31.

Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor, observed Children's Day at 10 A. M., and in the evening when a very fine musical program was presented by young musicians of the Church. On June 17 the choir, under the direction of Mr. Paul C. Long, rendered the cantata, "The Inheritance Divine." Masonic Night will be observed on June 24 at 7:30 P. M. The Summer Communion Service will be held July 1. Hon. Newton D. Baker will deliver the address at the Patriotic Service, Sunday evening, July 1, under the auspices of the Men's Bible Class. The pastor preached the Baccalaureate Sermon on June 10 in Rickley Chapel Heidelberg College. The pastor and his wife attended the graduation exercises of their daughter, Dorothy, June 12, at Ohio Wesleyan University.

Second Church, Indianapolis, Ind., Rev. George P. Kehl, pastor. Reports at the annual congregational meeting showed that 165 new members have been added in the last 2½ years. These are active in the work of the Church as is shown by the fact that among these are at present the presidents of 4 of the Church organizations, the basketball coach, 2 S. S. teachers, 5 of 9 nominees for the Consistory, and various other officers and workers. The Apportionment is again paid in full. The pastor was given a second increase in salary during the year. \$1,000 has been paid to the treasurer in the first 10 weeks of the pre-building fund campaign. A new constitution provides for a more general participation in the work of the Church by providing that no Consistory member shall be eligible for re-election until one year has elapsed from the expiration of his term of office.

The auditorium of Zion Church, Nanticoke, Pa., Rev. Robert W. Huckle, pastor, was crowded to capacity at both services on June 10 when the new Mudler-Hunter pipe organ was dedicated to the services of Almighty God, together with a set of Deagan Chimes. Mr. Robert Huckle, Church organist, presided at the console in an exceptionally fine manner. Special music was rendered at both services by the senior and junior choirs. The Church was beautifully decorated with cut flowers,

palms and plants. Arrangements have been concluded to have an organ recital June 20 by Dr. J. Fowler Richardson who is recognized as a leading organist in this country and England. He will be assisted by Mrs. Richardson who before her marriage was a concert soloist in New York City.

A recent address given before the 2,000 pupils of the Roosevelt Junior High School, Altoona, Pa., by the Rev. Edwin N. Faye, Jr., pastor of Grace Reformed Church of that city was designated by faculty and students as the outstanding address of the year. The subject of Mr. Faye was, "Lightless Lamps." He pointed out that education today means ability to respond to the demands made upon us and as lightless lamps which lead to distress and failure he referred to goodness without the oil of cheerfulness; education without the oil of application; speech without the oil of truthfulness; ability without the oil of courage; and existence without the oil of light. The attention accorded to this address and reactions in the classrooms showed the high appreciation of the boys and girls.

The ordination and installation of Mr. Ellis W. Hay took place in Trinity Church, Detroit, Mich., on Sunday, May 27. The committee appointed by Northwest Ohio Classis consisted of Revs. F. W. Bald, Ellis S. Hay and C. A. Albright, who were assisted by Revs. Paul T. Stoudt, president of Classis, and Norman C. Dittes. The father of the candidate preached the sermon. The congregation filled the Church, with the young people very much in evidence. The chancel was beautifully decorated with flowers, and the mother of Rev. Mr. Hay was presented with a large bouquet of roses. Rev. Mr. Hay came to Trinity Church last July and took charge of the educational, social and recreational work. Later the congregation unanimously called him as assistant to the pastor, Rev. F. W. Bald. Mr. Hay is a graduate of Heidelberg College and did graduate work in both Princeton Theological Seminary and Yale Divinity School, receiving the degree of Bachelor of Divinity from the latter. His work has been highly commendable.

Grace Church, Allentown, Pa., Rev. Ralph S. Weiler, pastor, is planning to conduct its 5th Vacation Bible School, opening July 2 and continuing for 4 weeks. On May 17 the pastor addressed a meeting of the S. S. Association of the First Baptist Church, and on June 3 preached in Emmanuel Church. The Mother's Day offering of \$40 was sent to Phoebe Home. Holy Communion will be observed on June 24. On May 20 the magnificent new \$10,500 Tellers-Kent organ was dedicated and the handsomely renovated Church auditorium re-opened with appropriate ceremonies. There were special musical programs presented by the choir, under the direction of Mr. Edward C. Kunow, the organist, and Mrs. Eleanor Mehl Berger. The offering at both services amounted to \$1,450. A beautiful American flag, presented by the 1928 catechetical class, and a Church flag and holder, presented by Woodrow Eckert, graced the front of the altar, which was beautifully decorated for the occasion with plants and flowers. The pastor delivered the dedicatory sermon in the morning and in the evening a brief congratulatory address was delivered by Rev. F. H. Moyer, a former pastor.

The month of May was a very active one for Christ Church, Roaring Spring, Pa., Rev. Howard S. Fox, pastor. The pastor was asked to conduct the annual service for the I. O. O. F. on May 6, and the annual Memorial Service for the American Legion on May 27. On May 20 the pastor observed the 5th anniversary of his ordination in the morning service, and in the evening preached the Baccalaureate sermon to the High School before the

largest audience that had filled the School auditorium for many years. In the evening of May 27 Rev. Mr. Fox preached the Baccalaureate sermon to the graduating Class of the New Enterprise High School. Since the Lenten Season the Church School and Morning Worship services are being marked with increased attendance and enthusiasm seems to be gaining. This is noteworthy since no special effort is being put forth. A D. V. B. S. was held for 2 weeks in May. The children are providing a Mexican Good-Will School Bag. The Church School has united in the Community D. V. B. S., the intermediate department being conducted in Christ Church under the supervision of the pastor.

The First and St. Stephen's congregation of Baltimore, Md., Rev. Robert Miles Stahl, pastor, has begun construction of its new Church, S. S. building and parsonage at Stoneleigh, one of the most beautiful suburban developments around that city, which, when completed, will be one of the most modern and adequate equipments for Church work in our denomination. On May 19 the Church lost one of its most devoted and capable workers in the sudden death of Miss M. Eleanor Evans, after an operation at the University Hospital. She had been vice-principal and Head of the English Dept. in Junior High School No. 40. During the months previous to her death she had completed objective tests in English literature that had gained the recognition of Johns Hopkins University and are now being used in all of the City Junior High Schools. She was a member of the Educational Society and of the English Teachers' Guild. She will be sorely missed as the Head of the Religious Education Dept. of the Church. She is survived by her mother, Mrs. Nora Evans 505 Beaumont Ave.

Thursday evening, June 7, R. S. Vandever, a recent graduate of the Lancaster Seminary, was ordained and installed as the pastor of the Lemasters Charge, Pa. Those who officiated in this service were: Revs. W. J. Lowe, E. W. Brindle, C. B. Marsteller, W. F. More, D. D., Supt. Emeritus of Bethany Orphans' Home. Dr. More pronounced the actual words of ordination. Mr. Vandever is a product of Bethany and it was thus for a number of years that Dr. More was the foster father of the young man. Both Dr. More and Mr. Vandever greatly rejoiced in this service. The large number of people who attended the service were greatly impressed by its dignity, solemnity and its beautiful simplicity. Upon the arrival of the new pastor and his wife the good people of Lemasters tendered them a most hearty welcome in a very real fashion. Taken into the Church they were confronted with a large gathering of their new friends and a bountiful supply of groceries vegetables, etc. The other ministers of the community were present and gave speeches of welcome, as did also some of the members of the congregation. Both Mr. and Mrs. Vandever spoke a few words of appreciation. After the program a most sumptuous feast was enjoyed and the evening was a very pleasant one.

In keeping with a custom established in the early years of his pastorate and faithfully observed through all the succeeding years, Rev. Dr. C. B. Schneider delivered his anniversary sermon in St. John's Church, Shamokin, Pa., on June 10, which marked the close of the 37th year of his pastorate. While the years have been rich in achievement in the life and history of the congregation, he chose to speak upon "The Increasing Purpose." At the close of the sermon Dr. Schneider presented the following interesting statistics covering the work of the year as well as the entire period of his pastorate: present membership, 1,584; unconfirmed members, 1,200; communion during year, 1,150;

confirmed during year, 48; other accessions during year, 20; funerals during year, 67; marriages, 36; funerals during pastorate, 2,221; marriages, 1,102; sermons preached, 4,542. Most gratifying to the heart of Dr. Schneider is the splendid co-operation that he has enjoyed on the part of his people. A record rarely paralleled is that of Elder Felix G. Seiler who is serving faithfully and efficiently his 42nd year in the capacity of secretary of the Consistory. Mr. Seiler is a man of thorough and painstaking methods, and his records are models of neatness and his annual reports have always been prepared with greatest accuracy. His splendid services over these many consecutive years have proved of invaluable worth to the congregation.

LARGEST CLASS GRADUATED FROM F. AND M.

One hundred and two young men received diplomas from Franklin and Marshall College at its Commencement, June 4. The following received honors: Bachelor of Arts, Magna cum Laude: Edwin K. Angstadt, Bridgeport, Pa. Bachelor of Science, Magna cum Laude: James Ziegler Appel, Lancaster, Pa. Bachelor of Arts, cum Laude: Everett B. Brown, Lancaster, Pa.; Lee J. Gable, Mt. Carmel, Pa.; Charles H. Houghton, Lancaster, Pa.; Karl V. Stauffer, Lancaster, Pa.; Calvin H. Wingert, Reading, Pa. Bachelor of Science, cum Laude: Charles W. Bair, Lancaster, Pa.; Donald R. Charles, Lancaster, Pa.; David Paul Highberger, Greensburg, Pa.; Hector Kauffman, Yardley, Pa.; John DeH. Long, Lancaster, Pa. Bachelor of Science in Economics, cum Laude: Samuel R. Loper, Lancaster, Pa. Those received into Theta Chapter, Phi Beta Kappa, were Edwin K. Angstadt, Charles W. Bair, James J. Appel, Donald R. Charles, Charles H. Houghton, Edward B. Brown, D. Paul Highberger, John DeH. Long, Calvin H. Wingert and Karl V. Stauffer; also William S. Hoerner, '88, who was elected to membership in 1908, but did not become an active member until 1928.

The Phi Beta Kappa Oration on "The Survivals of Man's Past" was given by Dr. E. S. Cheyney, LL.D., of Philadelphia, Pa., in Hensel Hall, the evening of June 2, after which Dr. and Mrs. Apple held a reception in the Campus House. The baccalaureate sermon was preached June 3rd by Dr. Charles E. Creitz, pastor of St. Paul's Reformed Church, Reading, Pa., on "The Law of Liberty." Hensel Hall was filled, the morning of June 4th, to witness the graduation exercises, when the address on "Six Cylinders of Character," was delivered by the Rev. Robert MacGowan, D. D., pastor of Bellfield Presbyterian Church, Pittsburgh, Pa., formerly pastor of the First Presbyterian Church, Lancaster, Pa.

Dean Howard R. Omwake presented the following recipients of honorary degrees: Doctor of Divinity: Irvin Hoch DeLong, Lancaster, Pa.; Edgar Franklin Hoffmeier, Lebanon, Pa.; Frederick Alexander MacMillen, Reading, Pa.; Joseph Solon Peters, Allentown, Pa.; Karl Albert Stein, Pittsburgh, Pa.; Eugene Pierre Skyles, Cumberland, Md. Doctor of Science: David Riesman, M. D., Philadelphia, Pa. Doctor of Letters: Alvan Ruckman Grier, Birmingham, Pa.; J. S. William Jones, Chestertown, Md. Doctor of Laws: William Franklin Curtis, Allentown, Pa. Those who received the degree of Master of Arts in course were: Howard H. DeLong, Harold B. Gehman, David W. Harr, Frederick Juchhoff, Frederick A. Sterner, Paul T. Stonesifer, Earl B. Thomas.

The Rev. U. Henry Heilman, D. D., '60, of Lebanon, Pa., the oldest living alumnus, at the age of 90, handed the College Torch to James Ziegler Appel, winner of the Williamson Medal for Character, Scholarship and Leadership, and the latter, after making a valedictory address, carried it to the class, who passed it from hand to hand.

The Pottstown Hospital Training School for Nurses

OFFERS TO HIGH SCHOOL GRADUATES OVER 18 A THREE YEARS COURSE OF TRAINING. STUDENTS ADMITTED MAY AND SEPTEMBER. MAINTENANCE AND MONTHLY ALLOWANCE GIVEN. ADDRESS SUPERINTENDENT OF THE POTTSWOWN HOSPITAL POTTSWOWN, PA.

The exercises concluded with the singing of the "Alma Mater."

CHURCH OFFICIALS EXTOL PRESIDENT CURTIS AT ANNIVERSARY

One of the outstanding achievements of the 60th anniversary of Cedar Crest College and the 20th of Dr. Curtis as President, was the assemblage of the Presidents of the Eastern Synod and of the General Synod, the Stated Clerk of the General Synod, and representatives of half a dozen Classes in Dr. Curtis's honor. At the conclusion of this meeting, Rev. George W. Spotts, Field Associate of President Curtis, presented him with a portfolio of 500 letters of congratulation from friends who were unable to congratulate President Curtis in person.

At this meeting, Rev. Dr. Jacob Rupp, Field Secretary of the Board of Foreign Missions, pronounced the invocation; Rev. Morgan A. Peters, of Lebanon Classis, read the Scriptures; Rev. John L. Guth offered a prayer of thanks; Dr. W. Stuart Cramer, President of Eastern Synod, reviewed the position of woman as advanced from the time of the Old Testament; Dr. J. Rauch Stein praised the work of President and Mrs. Curtis in the face of unusual handicaps; Dr. Theodore F. Herman, who has supported Dr. Curtis during the past twenty years, paid eloquent tribute, and Dr. A. R. Bartholomew, President of the General Synod, spoke of the past as an incentive to make the Cedar Crest of the future more glorious. Dr. Charles E. Rominger, of the college faculty, spoke feelingly of the great service of Dr. and Mrs. Curtis, and Rev. George Spotts presented Dr. and Mrs. Curtis with 60 roses—three for each year they served—given by Mr. Edwin Kroninger. Dr. Thomas W. Dickert, of Reading, representing the Cedar Crest Board of Trustees, read an original poem, in which he told of Dr. and Mrs. Curtis' early years of struggle when money, facilities and friends were all lacking at the college.

This was the second important tribute to President Curtis in two days, since on Wednesday preceding, a private meeting had been held in the dedication of President Curtis's new home, in which Rev. J. N. LeVan, President of the Eastern Pennsylvania Classis, President A. H. Schuler, President of Tohickon Classis, Rev. A. O. Reiter, President of Lehigh Classis, Rev. F. H. Moyer, of the Cedar Crest Trustees, and others showered heartfelt praise in honor of the man with an ideal—Dr. Curtis, who in spite of financial embarrassment, the doubts and fears of Reformed Church ministers and members who believed that the college was doomed, and the limited facilities had brought about the present Cedar Crest, with its 70 acres of campus, its beautiful location, and its high spiritual ideals in so large a measure, the result of the God-given enthusiasm of President Curtis and his wife.

CORNER-STONE LAYING OF EMANUEL REFORMED CHURCH SCHOOL BUILDING, HAZLETON, PA.

The occasion for this important event in the life of this Church most appropriately fell on the afternoon of Children's Day, June 10th. A large gathering of members and friends witnessed the solemn act and shared in what undoubtedly is the most significant forward step in the life of this congregation.

The pastor, the Rev. S. E. Stofflett, D. D., led the impressive service. The address was made by the Rev. Theo. C. Hesson, of St. John's Pa., followed by greetings from the Reverends C. A. Hauser, of Philadelphia; A. M. Masonheimer, of Weatherly, Pa.; W. Toennes, of Hazleton, and Mr. J. L. Snyder, Superintendent of the Sunday School.

Elder James A. Sechler, Chairman of the Building Committee, announced the articles that were to be placed in the corner-stone and made interesting statements relative to the splendid financial support received for the new building.

The corner-stone was then laid, following which the pastor read the solemn service of consecration. It was a most fitting recognition of the place of service of the women of the Church that two of their number should be asked to assist in lowering the stone to its place. A large offering was received which brings the actual amount provided for the building well beyond the half-way mark of the total cost.

This Church School Building did not come by accident or from the mere popular desire to have a new Church School Building. It was born of the necessity for additional space and better equipment to realize high goals of religious education.

Nor was the planning for it haphazard. On the contrary the leading specialists on Church School architecture, within our denomination and beyond, were consulted and their suggestions embodied in the building. So that this congregation will have a building which will stand inspection and serve as a model for other Churches. Would that all building committees were as wise in guiding their Churches in spending the congregations' precious money in erecting Church buildings.

This building will serve as one answer to the question we are frequently asked, "Where can we find a building of the kind that will meet the newer needs of religious education?" We can safely direct such inquirers to Emanuel Church, Hazleton, Pa. Incidentally it is interesting to note how rapidly this type of building is multiplying in the Reformed Church. As the movement toward the development of real schools of religion, in the local Church, with sessions on Sunday and week days, takes momentum, this type of school building will not only increase, but its very progress is dependent upon such buildings.

This Church is to be congratulated on its high type of Church School leadership and especially on its Superintendent, Mr. J. L. Snyder, who puts the same thought and energy in his Church School work as he does into the high position he holds in the commercial world.

Likewise the Building Committee deserves much credit, not only for the splendid way in which they co-operated with the educational leaders, but also for having at their head a Chairman like the well-known elder in our denomination, Mr. J. S. Sechler, a highly skilled mechanic, who is building his house of God as he would build his own house, if not with even greater care.

For the pastor, the venerable S. E. Stofflett, D. D., who has spent the better part of a life-time of service, 33 years, in ministering to this congregation, this building constitutes the crowning work of his ministry, a living monument where little children, young men and maidens and older folk will go in and out, grow in the knowledge and fear of God and learn how to help build a world with which God is well pleased.

—C. A. H.

TO THE SOUTHLAND

It was my privilege, as the representative of the Publication and Sunday School Board, to visit the Classis of North Carolina, during its late sessions, held at Lenoir, N. C. An early evening train out of

the City of Washington, carried me quickly over the Potomac with our first stop at Alexandria, Va. Quite near the station, to my right, stands the National Monument in memory of George Washington, now being erected as a memorial to him by the Masonic fraternity. It is far from complete, but shows marked progress since I saw its beginnings about two years ago. Another hour's ride, and we pass Manassas, a section made famous by the Civil War. On the left of the station is seen the well-known Swavely Academy for boys. We had the pleasure of visiting this school several years ago, as the guest of its headmaster. Ere long our view was limited to the narrow confines of our coach, by the darkening shadows, and after a few hours of uninteresting riding, we allowed the porter to chase us off to bed. Very early the next morning I awoke in time to see the sun creep up along the Eastern horizon, and at 6.10 A. M. we steamed into the station at Hickory, N. C., our train on time. After a much needed, warming breakfast—for the morning was quite chilly—I sought the parsonage of the pastor, the Rev. Dr. Longaker, and with the aid of his wife, found Elder Bost's home and had the assurance of an early drive with him to Lenoir, a distance of about 20 miles. Arriving at Lenoir, we found the Classis about ready to assemble. The hearty hand-grasp of the pastor loci, the Rev. John C. Peeler, together with the cordial greetings of familiar voices, gave me a feeling of comfort that was most delightful. The morning session opened with the celebration of the Holy Communion. Early that morning the Classis heard both Dr. Meminger and me in connection with the presentation of our printed reports. At noon the ladies of the congregation served a cafeteria luncheon in the social room of the Church. It was my privilege to hear the reading of most of the parochial reports, at the afternoon session. Most of them were full of encouraging statements. Many new Church buildings had been erected, improved, or were soon to be begun; all of which gave an assurance of progress, that was more than a mere promise based upon resolutions and words. The evening service afforded Dr. Meminger and me an opportunity to present our work to a very attentive congregation. During my brief stay in Lenoir, I was most hospitably entertained in the home of Mr. C. D. Rabb and family. My only regret was that I had not more time to enjoy the hospitality of my new-made friends.

Very early the next morning, as the guest of Dr. Meminger and family, I joined them in a drive that covered the way from Lenoir, N. C., to Lancaster, Pa. Dr. Meminger had spent nearly two weeks in North Carolina, conducting services in a number of Churches. Both of us were next due at the Classis of Virginia, meeting at Lovettsville, Va. We decided to make an early start and take our breakfast at Blowing Rock, about 20 miles from Lenoir. Many pastors and elders, who attended General Synod at Hickory, N. C., in '23, will remember their drive to this famous rock. If they made the trip today, they would find a splendid, new, macadam road leading not only to Blowing Rock, but up and across the several mountain ranges that we crossed. Our friend, the Rev. C. W. Warlick, offered his services as guide to Blowing Rock and its near-by points of beauty. With Miss Elizabeth Meminger at the wheel of our car, we soon reached the Rock. After a splendid breakfast at the Green Park Hotel, we spent about an hour sight-seeing. Friend Warlick assured us (while having a fine view from "Mayview Manor") that from a point above us, we could see 1,000 miles. I at once asked him to show me his watch. Discovering that he was running on Standard Time, I pledged our party to confidence in his leadership and statements. Having said our farewells

to Brother Warlick and his driving companion, the Rev. E. T. Rhodes, we began our climb up and over the first of our mountain paths. If Blowing Rock is 4,300 feet above sea level, then surely our mountain climb was over 5,000 feet, for we went up and up until the roadway grew dizzy in height.

A short distance beyond Blowing Rock we passed through Boone, a town so named because Daniel Boone's cabin is standing there. Before reaching the Virginia line we crossed three mountain ranges, two of them in North Carolina and the third in Tennessee. The scenery over this section of the route was both thrilling and magnificent. At noon we drove into Bristol, Tenn.-Va. This city of about 25,000 inhabitants is built on both sides of the State line. The main street is South-side in Tennessee and North-side in Virginia. Bristol is governed by two separate city governments, each functioning in its own State. When we reached Bristol, we had covered 93 miles. It was our good fortune in having two skilled and experienced drivers, Beth and Elizabeth, the two young ladies of our party, who happily combined speed and safety as they handled the wheel. We had hoped to reach Roanoke, Va., that evening, but a severe thunderstorm held us up for about an hour, and when we reached Salem, Va., we were glad to stop over for the night. The next morning we made an early start and in a few hours crossed the famous Natural Bridge of Virginia. The public highway crosses over it, and after a quick decision we tarried long enough to view this majestic masterpiece of nature. Following a picturesque pathway we stood beneath the rock-hewn bridge. At our feet flowed the Cedar River and high towering above us (about 200 feet), a span of rock varying from 45 to 60 feet arched over the river. Like many other wonderful objects in nature, it cannot be described, but must be seen to be appreciated. Ere long we were passing through Lexington, Va., where are the tombs of Jefferson and Lee. 36 miles beyond is Staunton, with its many colleges and academies. 25 miles more and we reach Harrisonburg, Va., where we stop for our dinner. An hour's rest and away we go northward through a country occupied by many Reformed Churches. Woodstock comes next. We wished we might find time to stop and visit the Massanutten Academy, but it's raining now and with "Winchester 30 miles away" and our destination many miles beyond—we hurry along. Now we are passing through a territory bearing many markers and some monuments, telling of the civil conflict. We are making good time, though showers and some scattered sunshine meet us along the way. Swinging to the North and East we reach historic Harper's Ferry with its crags, peaks and many bridges. We cross one bridge and pay toll to cross the river into Maryland. We return by another bridge and pay toll to get to Lovettsville, Va. The Classis of Virginia is closing its afternoon session. We hold a hurried conference with several of the members of the Classis; a most gracious yielding of his place on the evening program, by the Rev. Dr. S. L. Flickinger to Dr. Meminger and me; a splendid supper served by the ladies of the congregation in the parsonage; several more showers—and then an evening congregation that filled the Church. Both of us were heard and then the Rev. Nevin C. Harner, a son of the Classis, followed, after which Dr. Joseph H. Apple gave two reels of moving pictures, giving many different phases of Hood College life. For several reasons, it was necessary for us to follow Dr. Apple's car into Frederick that night, where we remained until the next morning. Saturday awoke with light showers. We awoke with our faces set homeward. An early start, good roads, a safe driver and at 10.10 A. M. we drove up to the station at Lancaster, Pa., and ten minutes

later I was on the train bound for Philadelphia. We had driven 564 miles without a mishap. 68 miles more by rail, and at noon, Standard Time, I stepped off the train at West Phila. station. —A. M. S.

RE-DEDICATION OF SAINT PETER'S REFORMED CHURCH, APPLE CREEK, OHIO

A day of monumental significance was observed on April 29th, in St. Peter's Church, Apple Creek, O., the Rev. H. F. J. Uberroth, minister, when former members and friends joined the local assemblage to witness the formal re-opening and dedication of the renovated and Churchly auditorium of this friendly and growing Church. In true Gothic, it is now one of the most worshipful and ecclesiastical in appearance in rural Ohio. The dedication sermon was delivered by the Rev. Dr. Frederick Mayer, of Youngstown, a former pastor. The dedication was in charge of the pastor, assisted by the Rev. Dr. D. B. Shuey, of Galion, also a former pastor. In the afternoon a service of dedication to Christian fellowship made St. Peter's Church the mecca for many hundreds of attentive worshippers. Addresses were made by the Revs. A. W. Wright, J. W. Cleland, J. E. Youngen, J. B. Richards, G. A. Snyder, D. D., D. R. Blemker, F. Mayer, D. D., D. B. Shuey, D. D., S. T. J. Flohr, F. E. Zechiel, and J. W. Beckel. Music of an unusually high order was provided by the chorister, Mrs. Mayer.

The congregation was organized with a part of the members of the now extinct St. Paul's Church, six miles from the present Church, by the sainted Rev. D. Kaemmerer, D. D., in 1864. The present building was erected in 1866, but was not completed until 1870. The following pastors have served the charge: Revs. D. Kaemmerer, D. D., J. H. Derr, D. Kaemmerer, D. D., A. F. Zartman, E. Erb, E. M. Kerehner, F. Mayer, D. D., G. P. Hartzel, O. C. Reuter, J. Welbach, J. W. Miller, J. C. Smith, S. J. T. Flohr, D. B. Shuey, D. D., F. E. Zechiel, Henry Limbacher, and the present incumbent since 1925. With the inception of the present pastorate steps were immediately taken to renovate the auditorium, the remodeling of the basement into social and recreational quarters and to provide an additional unit for the Church School. Now that the committee's program has

been accomplished all efforts will be directed toward a second unit.

On entering the renovated auditorium, you are at first impressed with the large and impressive chancel and recess given in memory of Simon and Isabella Eyman. The chancel contains the large choir of 36 voices under the able leadership of Mrs. Dr. N. C. Mayer, arranged antiphonally together with the following memorials in oak, selected with the greatest care: the Rev. Frederick Mayer, D. D., pulpit; the Catherine Schultz lectern; the Rev. H. F. J. Uberroth altar; the Robert and Louis Klein reredos; the A. L. Hohaere chancel chair; the Ministry of Music chancel chair; the Nicholas Schultz baptismal font; the Rev. D. B. Shuey choir stall; the Missionary Esther Shuey Snyder choir stall; the Bertha Bott choir chair, the Nicholas and Susan Brown choir chair; the Alva Eyman dias; the Verna Emerson choir chair. In the 16-foot chancel step, modern stage footlights have been placed so that by lifting tread provision is made for dramatic work. In the vestibule an electric bulletin board, the gift of Miss Ellen Brown, and a post-office system, the gift of the Church School, has been provided. An electric ventilating system moving 3,200 cubic feet of air per minute adds much comfort to the worshippers. The floor is entirely of hardwood, richly finished in natural oak. In the chancel and in the aisles of the nave is a heavy Wilton carpet. Entrance to the nave is through the enlarged vestibule beautified by tile linoleum and through the Rev. Dr. D. Kaemmerer Memorial Doorway. All of the woodwork and pews are in walnut finish. The class rooms have been recarpeted. In one a fireplace was installed. The entire cost of the renovation project amounted to \$7,000, all of which has been provided except \$400. At the morning service the children of Martin and Lydia Lautenschlager set aside a sum of money to purchase a memorial to their parents, the same to be determined within the next few days. An old Bible, the property of a long line of Reformed ancestry, was presented by the same children. On May 1, a service of dedication to Community Fellowship was held with addresses by Judge C. A. Weiser and Mr. John Schultz, of Wooster. The various organizations of the community were well represented. During the present pastorate of less than three years the work has manifested a phenomenal increase in attendance at Church,

Church School and public worship; in enlarged giving to current and benevolent work and in the addition of 100 members.

VALUES OF THE SUMMER SCHOOL AND THE CAMP

Interpretations by 1927 Delegates

To tell all that this school has done for me in these two weeks would be very hard to do, for some of the things are tangible and some are intangible. One thing that impressed me was the personality of the instructors and the way they mingled with their pupils, and that is no doubt one reason why they do such effective work.

I was also impressed with the fact that I knew little or nothing about teaching and I know I am going back to our school better equipped for that very thing. We learned in our Story-Telling Class that a story should arouse wholesome emotions; and the atmosphere at this school surely arouses wholesome desires to go back home and do more effective work. It not only gives you the desire, but also strives to impart to you the knowledge of how to carry out these desires; and whether or not these desires will bear fruit in the respective Churches, depends entirely upon the



Interior
Saint Peter's
Church
Apple Creek,
Ohio.

Above—The
Rev. H. F. J.
Uberroth,
Present Pastor



pupil who has been here.

I know I am going home with a better knowledge of my Bible. I have read the Bible through several times, but during these two weeks, being asked to look up reference material, selecting Bible stories and Bible passages to be taught, has acquainted me with my Bible so that I can more intelligently find what I am looking for. It has been a wonderful privilege to attend the school and you cannot come here and go away without the knowledge that you cannot do the best work unless you are properly fitted for it; and that is what the Dayton Summer School of Religious Education is earnestly striving to accomplish.—**Freda Feickert, Dayton Summer School, Class in "Junior Methods."**

I had a course in "Worship" and the devotional life last year which was very similar to this course. Up until that time prayer and private devotions had not meant very much to me. I had never felt the need or the desire for communion with God. That course, along with the life at the camp conference, awakened things in me which should have been awakened years ago. During the last year my devotional life has grown and is meaning more and more to me. This course has naturally strengthened me and has added new thoughts on the subject. I have had little or no experience in planning worship services and it has helped me in this.—**Dorothy Levan, Cedar Crest Summer School, Class in "Training in Worship and the Devotional Life."**

The present educational program of our Church calls primarily for education, sufficient understanding of early Biblical history and present-day conditions in the Church to suggest and carry out any needed improvements that we may see. This Summer School gives us a background and a broader knowledge of how to read the Bible intelligently. The Church, for some reason or other, has thought that people would just naturally gain a knowledge and realization by filling a place in a Church pew. Religion must be studied and thought out just as carefully as mathematics or chemistry. Religion is real—our Summer School teaches us that. It is not a beautiful theory to be observed on Sunday and forgotten on Monday. Also, it has a real place in our lives, filling a gap which could not otherwise be filled, and filling it richly.—**Elva Carpenter, Cedar Crest Summer School, Class in "The Teaching Work of the Church."**

(Excerpts from the reports of delegates attending various classes at Camp Fern Brook.)

"This course has helped to clear a good many clouded questions in my mind. I intend to make more use of it when I get home and in later years."

"I liked best the way in which it revealed God in the Bible."

"It has given me a deeper appreciation of other peoples."

"I always thought the Bible was a dry and hard book to understand, but now I see that it is really an interesting and helpful book. It contains practically all kinds of literature imaginable."

"It has helped me discover the attitude of the American toward the foreigner, the negro, the catholic, and to see some of the causes of this attitude."

"I think it helped me solve the problem of spending money."

"I feel it has fitted me to handle people more tactfully. It has helped me to understand the 'why and wherefore' of their actions."

"This course has been helpful by giving me a better, clearer understanding of Jesus and by getting Him into a closer relationship with my every-day life."

"It has given me a new conception of what the family may be, has shown the faulty principles of many homes, and has taught me the necessity of being thoughtful about choosing a life-mate."

"It has helped me understand what a vocation really means and important factors in choosing a vocation."

"It has shown me how I might work in the recreational program with the spiritual program. It has also given me many new ideas as to carrying out these programs."

DON'T FIND FAULT

A little gold watch was one day crossing Westminster Bridge, London, England, at the time when Big Ben tolled out the hour of noon from the clock tower on the Parliament buildings.

The little watch looked up at the big clock and said, "I do not like you; your face is too broad, your hands are too big, your voice is too coarse. I do not like you. My modest size and attractive appearance; my noiseless motion and gentle tick are well suited to the convenience of lady or gentleman."

And the big clock said to the gold watch, "Come up here, little sister; come up here."

So the little watch toiled painfully up the stone steps, and at last stood by the big clock, and looking out over the surging millions of London, the big clock said to the watch, "Little sister, there is a man down there on Westminster Bridge who wishes to know the hour. Will you tell him, please?"

And the little watch said, "Oh, I could never make him hear. My voice is so small, it never could begin to carry in such a whirlwind of noise as this."

The big clock said, "O yes, little sister, I had forgotten, yet the man wishes to know the time, he requires to know, and you cannot tell him; but I can and will. So let us henceforth not criticize one another. You will not find fault with me nor I find fault with you, but each of us in our own place, you for your mistress and I for the great city, will teach men everywhere to redeem the time."—**Dr Joseph Parker.**

BETHANY ORPHANS' HOME

Rev. C. Harry Kehm, Supt.

Commencement at Bethany

Our schools have completed another year's work and they are closed for the summer. The last week of school was spent in examinations. The Womelsdorf schools sent the 8th grade tests to us and those of our number passing will be admitted into the Womelsdorf High School next fall.

One of our 5th grade scholars in the Civics test gave the following answer to the question, "What big thing can we do to help Bethany?": "A big thing which could be done for Bethany and which would please Mr. Kehm is that when we come into Chapel we should remember where we are and what we came for. We should all learn to keep quiet as soon as we reach the door, so when Mr. Kehm comes in we would all be very quiet. We could manage this by just remembering where we are going and why we come to the Chapel."

The superintendent considers this a very fine answer, and if he were marking the paper she certainly would receive an "A" for it. Perhaps the friends of Bethany would enjoy reading the program of our Commencement. Here it is:

1. Invocation, Dr. W. F. More, D. D. 2. Music, "We Praise Thee, O God," School Chorus. 3. Salutatory, "Service," Arlene Margaret Warmkessel. 4. Reading, "Champions" (Guest), Miriam Mae Rhoads. 5. Music, "Valley of Memory," Junior High School Chorus. 6. Declamation, "The

THE JUNE BOOK

Selected by the Editorial Committee of the Religious Book Club, is
CATHOLICISM AND THE AMERICAN MIND

by Winfred Ernest Garrison

See editorial page 5 for the full review of this book
267 pages, AND MAY BE SECURED
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Reformed Church
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Barefooted Boy" (Whittier), Mathias Martin Fath, Jr. 7. Oration, "Room at the Top," Anna Kathryn Sotzin. 8. Music, "Gypsy Trail," Glee Club. 9. Class History, Kathryn Anna Lytle. 10. Class Prophecy, Doris Yerger. 11. Music, "Circibiribin," Glee Club. 12. Recitation, "The American Flag," Elwood Thomas Warmkessel. 13. Recitation, "To the Flag," John David Sherman. 14. Oration, "The Flag," Oswald Fath. 15. Music, "America," The Audience. 16. Valedictory, "Per Aspera Ad Astra," Raymond Frank Herbert. 17. Music, "Graduate Song," The Graduates. 18. Presentation of Diplomas, Supt. C. H. Kehm. 19. Music, "Out Where the West Begins," Jr. High School Chorus. 20. Address to Graduates, Rev. Edwin S. Leinbach, Robesonia. 21. Music, "America the Beautiful." 22. Benediction.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The past week was one of the most important of all the year to the Home because of the 24th Annual Visiting and Donation Day, which occurred on June 14. The Auxiliary expected a larger attendance than in former years and prepared accordingly. However, the attendance went much above what had been expected. In former years most of those present on Visiting and Donation Day came from within 25 to 30 miles. This year there were present many from the more distant points of the Eastern Synod. This is very gratifying and there should be more of this from year to year.

A total of Mother's Day offerings of \$4,300 was forwarded to the Home on or before June 14 and thus many people had participated in making cash donations to the Home even though they could not visit the Home last week. Additional offerings have been received since and a considerable number of offerings taken on Mother's Day have not yet reached the Home.

The address of the day was delivered by Rev. H. B. Kerschner, pastor of the First Church, Philadelphia, on the subject, "When Autumn Comes." It was a splendid address and was well received by the audience. The weather was favorable until about 5 P. M., when a heavy shower suddenly ended the affair. Many Allentown people have been habitually coming to the Home on former similar occasions after working hours and taking supper at the Home. The rain prevented this last week.

Many visitors who came to the Home for the first time expressed pleasure at what they learned about the Home, all of which is gratifying to us.

GOLDEN WEDDING ANNIVERSARY

With their children and one grandchild as their guests, Elder and Mrs. James M. Hartzel, of Chalfont, Pa., on Wednesday, May 2, quietly celebrated their golden wedding anniversary at their home, "Reston."

Mr. Hartzel, who is 76 years of age, is a

son of the late Francis Dietz and Catherine Shellenberger Hartzel. Mrs. Isabelle Jane Hartzel, who is 72 years of age, is a daughter of the late John Landis and Susannah (Swartley) Frick, of Hilltown. Mr. Hartzel was born at Dietz's Hill, near Tylersport. He came to Chalfont in 1860, where he engaged in the milling business with his father. In 1885 Mr. Hartzel and his brother, B. Frank Hartzel, formed a partnership under the firm name of F. D. Hartzel's Sons. He retired from business in 1920.

Elder Hartzel has always taken a keen interest in community and civic affairs. At present he is president of the Chalfont National Bank, vice-president of the Citizens' National Bank of Lansdale, and a trustee of Cedar Crest College, Allentown. In former years he was a member of the New Britain Township School Board, burgess of Chalfont, and until the beginning of the present year was president of the Borough Council.

Elder and Mrs. Hartzel have been devoted members of the Reformed Church

all their lives, being active in the work of their congregation, as well as maintaining a keen interest in the work of the Church at large. For more than 40 years Mr. Hartzel has been an officer in St. Peter's Church at Hilltown, Pa., and for many years has served as the congregational treasurer. During this time he has been a regular attendant at the meeting of Eastern Synod, and many times has been a delegate to General Synod. Elder Hartzel enjoys a wide host of friends and is highly respected and honored for his integrity and good counsel. Throughout his life he has always been a faithful and generous supporter of the Church, and of all other good and worthy causes.

Mr. and Mrs. Hartzel have three children living, all of whom are graduates of Cedar Crest College. They are Mrs. John C. Frick, Oak Lane; Miss Elsie Hartzel, Chalfont, and Mrs. E. U. Smiley, of Abington. Isabelle Jane Smiley, of Abington, is a granddaughter. The "Messenger" is happy to send its good wishes to these faithful friends.



Mr. and Mrs. James M. Hartzel

AFTER TWENTY YEARS

By the Rev. Charles E. Schaeffer, D. D.,
General Secretary of the Board
of Home Missions

During the first few days of June a small bouquet of roses was standing on the desk of the General Secretary. It was the only evidence of the observance of the Twentieth Anniversary of his connection with the Board of Home Missions as its General Secretary. The flowers were put there by his faithful and efficient secretary, who likewise celebrates her similar anniversary in this capacity.

Twenty years do not represent a long period of time in the history of a Church or of a Board, but in the lifetime of an individual it takes out a very generous portion. How well do I remember the first day when I entered upon office, on June first, twenty years ago! On that day I wrote an article at the desk which still is in use in the Board's office, with the pen which my immediate predecessor, the Rev. Thomas M. Yundt, had laid down when he departed this life. How tremendous the work then appeared to me as I entered upon its duties and responsibilities, but looking back now over this period of twenty years how small and simple a task it was in comparison to what it appears today!

Then we had two small rooms on the

third floor back of "the new Reformed Church Building," and there were only two of us, the General Secretary and his secretary in the office. One of the Treasurers was Elder George W. Stein, at Annville, Pa., and the other, who was treasurer of the Church Building Fund, was Elder C. M. Boush, of Meadville, Pa. Now we have a suite of ten offices on the fifth floor of the Schaff Building, with the heads of various departments and a secretarial force of 6 women.

The Board of Home Missions at that time was composed of the following members:—Dr. Charles E. Miller, Dr. William C. Schaeffer, Dr. Paul S. Leinbach, Dr. I. Calvin Fisher, Dr. H. H. Apple, Dr. E. R. Williard, Dr. P. H. Dippell, Rev. E. Vornholt, Elders George W. Stein, F. C. Brunhouse, H. F. Texter, C. M. Boush. Of this number Drs. Schaeffer, Williard, Dippell, Vornholt and Elder C. M. Boush have gone to their reward. The only members remaining on the Board now who constituted it twenty years ago, are: Dr. C. E. Miller and Elder F. C. Brunhouse, the latter becoming a member also in 1908.

Many other changes have taken place. Then Rev. A. C. Whitmer was Superintendent in the Eastern and Potomac Synods; Dr. David A. Souders, Superintendent in the Pittsburgh and Ohio Synods; and Dr. D. S. Fouse Superintendent in the Interior Synod, which was practically all Mission

territory. All of these men have since gone to their reward. New leaders have come in to take their places. They served their day and generation well and others have entered upon their labors.

Twenty years ago the administration of the work of Home Missions was greatly diversified. The German Synod of the East had its own Board and administered its own work. The Northwest and Central Synods had their own Board and about that time appointed their first General Secretary in the person of Rev. G. Elliker, who also since has passed away. The Eastern and Potomac Synods functioned largely through the Bi-Synodic Board. Now, within these 20 years the work of Home Missions has been unified. All of these Synodical Boards have been discontinued and the work merged in one Board under the General Synod, a dream which the fathers 65 years ago, when the General Synod was organized, hoped to have been more speedily realized.

During this score of years the work has also been greatly enlarged. Then we had no work on the Pacific Coast except that in Oregon under the German Board. We had no Japanese work, no Jewish work, no colored work. We had two Bohemian Missions, and we had 11 Hungarian congregations with 9 Hungarian ministers. Today we have a flourishing work in California which is about ready to blossom into a California Classis. We have 4 Missions among the Japanese. Today we have 65 Hungarian congregations. Twenty years ago the membership in our Hungarian congregations was less than 2,000. Today it is over 12,000. Then we had no work along Evangelistic lines and nothing pertaining to social service. There was no Country Life Department and scarcely anything was done to foster and develop our rural communities. Then we sustained no interdenominational relationships. Now, through the Home Missions Council and through other agencies we are joining hands with other bodies in carrying forward the great Home Missionary enterprise.

It is, however, along financial lines where the most phenomenal progress has been made. The Board has now been in existence 102 years. During this period a total of seven million dollars has been raised for Home Missions throughout the Church. During the first 82 years there was raised \$1,927,000. During these last 20 years more than five million dollars was raised for Home Missions, which is two and one-half times as much as in the whole period prior to the last score of years. Twenty years ago we had 219 Church Building Funds. Today we have 1,062, representing a sum of \$744,917. The Budget for Home Missions in 1908 was \$113,000. Today it is \$496,000. In 1908 there were 193 Missions, with a membership of 22,530. Today we have 290 Missions with a membership of about 38,000. Twenty years ago the Missions contributed for benevolence \$26,341, and for congregational purposes \$235,415. Last year the Missions contributed for benevolence \$115,882, and for congregational purposes \$475,846, in addition to \$175,461 for pastoral support. During this period a large number of Mission Churches have been built, many have gone to self-support and new interests have been enrolled and developed.

During this period the whole conception of Home Missions has undergone a change. It is today facing a crisis in the program of the Church. The progress that has been made during this score of years has been due to the splendid co-operation on the part of pastors and people throughout the denomination. We believe that these same ardent supporters of the work will continue their interest and helpfulness during the years that lie before. For the past achievements we thank God and for the future we take courage.

Home and Young Folks

Birthday Greetings

Alliene S. DeChant

Here it is,—Olive Bucher's "Four Charms," that tells not only about the nine-headed bird that blows the wind the wrong way, and about the dog that swallows the moon, but of the charm of cargo boats and sedan chairs,—the charm of Chinese friendships:

FOUR CHARMS

Olive Bucher, Shenchow, China

Firstly, I am charmed, and have been since I was a tiny tot, with the exquisite beauty of the out-door surroundings of my home. Although we were surrounded by tall walls, which cut off most of the outside world, and would have made you feel like a little prisoner of war, had you not been raised to it, we climbed the trees, and played merrily among the many beautiful flowers and tall bamboos that brightened our yard.

I recall swinging as high as possible in order to get a glimpse of the river and hills that were barred by buildings and walls.

Then a few years ago a wonderful thing happened, a thing that would make any penned up girls and boys happy. We were moved from our old home, which consisted of a few rooms on the second floor of the old boys' school building, and given a lovely new home on the outskirts of the city. There we were on a hill top, right out in the open, with hills in the background and our beautiful river stretched along the town below us. We could run, jump and skip, and the little, low mud walls did not cut off our delightful river.

Another charm that calls me home, is the simplicity of the life we led. Away from trains, automobiles, carriages and steamships, we children delighted in our trips in tiny cargo boats. It was a joy, once a year, to take our trip to Ben San Deo in a sedan chair.

Thursday prayer meeting we looked forward to all week. It was an opportunity for the few people in the station to get together, and we looked forward to it with a great eagerness, for we became very lonely at times.

Being raised with an understanding of, and loving the customs and quaint characters of the people, I found in them a third charm that made me contented and happy in my old home. Their food I delighted in. I always had Chinese about me, consequently I spoke Chinese half of the time.

I understood why a custom was thus and so, and why it was not proper for me, a girl, to run about town unescorted, etc.

Being able to mix with my Chinese friends is the fourth charm that I am going to mention, and the one I would like to stress especially.

Had I not been able to go into my Chinese friends' homes, eaten with them, played with them, and discussed things with them, I would have had to consider my position as my parent's daughter more or less of a failure.

If I had not encouraged my Chinese friends to tell me why the moon disappeared, or the wind blew the wrong way, or the Ni Gway Yang bird seemed to lose his voice, I never would have found out that the terrible dog of the sky had eaten the moon, that the nine-headed bird had caused the wind to blow in the direction in

which it did, and that the Ni Gway Yang sang sadly because the crops were to fail. They feared that my elders might laugh at their ignorance, but I was a questioning child.

I hope that I shall remain a questioning child, with a view of understanding my comrades want, before I rush to aid them, so that, some day, when I break away, and follow the charms, I will never try to give my hungry friend water before I stop first and listen to his cry not for water, but for rice.

—Olive Bucher.

Visitor—"Are you going to be a great man when you grow up, Willie?"

Willie—"You bet! I'm going to be an Arctic explorer."

"An Arctic explorer's life is full of hardships, Willie."

"Yes'm. But I can stand 'em, I reckon."

"I like your spirit, my boy. There is a great deal of glory to be gained in a career of that kind."

"Yes'm, and you don't never have to wash your face."—The Outlook.

Mother—"Robert, you're a naughty boy. You can just go to bed without your supper."

Bobby—"Well, mother, what about that medicine I've got to take after meals?"—The Western Christian Advocate.

Angry Motorist—"Some of you pedestrians walk along just as if you owned the streets."

Irate Pedestrian—"Yes, and some of you motorists drive around just as if you owned the car."—Daily Record.

Small sister came home from school proudly flourishing a paper. "It's a composition about Socrates," she said, handing it to her mother. "Teacher told us about him and then we wrote it. You can read it if you want to." Her mother read: "Socrates was a great man. He was sort of a tramp. He told everybody what to do and they gave him poison."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

THE SEVEN SLEEPERS

Text, Proverbs 6:9, "When wilt thou arise out of thy sleep?"

If you will look into the "Almanac and Year Book for the Reformed Church in the United States," on page nine, Wednesday, June 27, you will see the name, "The Seven Sleepers." If this subject is of sufficient importance to have a place in our Almanac it is of sufficient importance for a Junior Sermon.

I heard about these seven sleepers when I was a boy, and learned a little about them when in college, but I have always been anxious to learn more about them. I have searched through books and encyclopaedias, but have not been able to secure much knowledge about them.

Almost seventeen hundred years ago, when Decius was emperor of Rome, there was a great persecution of the Christians, and many were put to death for their faith. One might think that if it was so dangerous to be a Christian, hardly any one would wish to follow in the footsteps of Christ. But it was in those days that

some of the noblest Christians were produced. When a religion costs something and places one in danger of losing his life for it, it is most highly esteemed. In our day religion is cheap, and, it does not expose any of us to great danger and it is therefore lightly esteemed. But to be a true Christian, even in our day, costs something, and it is only those who are willing to pay the price that really possess the genuine Christian religion.

In heathen countries it costs more to be a Christian than in our country where Christianity is looked upon with favor. In some countries, if a son or daughter of heathen parents becomes a Christian he or she is disowned by the parents and other relatives and is compelled to leave home. But in spite of this penalty, thousands of heathens are brought into the fold of Christ every year.

From the time that Christ established the Church by saying, "Upon this rock I will build My Church and the gates of Hades shall not prevail against it," to the time when Constantine made the empire Christian in the beginning of the fourth century, the Romans persecuted the Christians, and many thousands of Christians laid down their lives for their faith in Christ.

It was in the last third of this period, from 249 to 257, A. D., that Decius was emperor of the Roman Empire, and that the persecutions with which our story is connected were carried on.

Among those who were persecuted were seven young men, noble youths of Ephesus, who hid themselves in a large cave in the side of a mountain near the city. When Decius found out that they were hiding in the cave, he was determined that they should perish. He gave orders that the entrance to the cave should be walled up with very large stones. When the entrance was securely closed he felt sure that they would die for the want of food and drink.

But the seven youths immediately fell into a deep sleep, which was prolonged, without injuring the powers of life, for a period of one hundred and eighty-seven years.

During this time the ownership of the mountain had changed a number of times, and at last fell into the hands of a man by the name of Adolius. He ordered his slaves to remove the huge stones from the mouth of the cave so that they might be used to build a rustic edifice. No sooner were some of the stones taken away than the light of the sun darted into the cavern, and the Seven Sleepers were permitted to awake.

As soon as they awoke from what they thought a few hours' rest, they began to feel hungry. They sent one of their number, a youth by the name of Jamblichus, to the city to buy bread. As he went along, the city seemed strange to him, entirely different from what it was when they went into the cavern. What surprised him most was to see a large cross, the emblem of Christianity, erected over the principal gate of Ephesus.

He went into a bakeshop to get his bread, and the baker looked at him with astonishment because he was dressed in a strange costume and spoke a language which the baker could not understand. His surprise was even greater when the young man offered him an ancient medal of Decius in payment for the bread. It aroused the suspicion that he had found or stolen a secret treasure, and he was dragged before the judge.

During his examination the fact was brought to light that almost two hundred years had elapsed since Jamblichus and his companions hid in the cave to escape the rage of the heathen emperor. The strange news soon spread, and the bishop of Ephesus, the clergy, the magistrates, the people, and, as it is said, the emperor Theodosius himself, hastened to visit the cavern of the Seven Sleepers.

They were all amazed as these youths told their story, after which they bestowed their benediction upon the assembled multitude, and then they fell into the sleep which knows no awaking in this world. In other words, they died and God took them to Himself.

It is not known where this fable originated, but it aroused a great deal of interest for a long time. A Syrian bishop devoted one of his sermons to the praise of the young men of Ephesus, less than a hundred and fifty years after they were supposed to have passed away.

It is interesting to note that Mahomet introduced this story into the Koran which is the Mohammedan Bible. He added some things which are not found in the original story, and tried to explain the miracle of their long sleep. He invented the dog of the Seven Sleepers, and said that the sun changed his course twice a day out of respect for the sleepers so that he might not shine into the cavern. And he explains that they had the care of God Himself, who preserved their bodies from decay by turning them to the right and left.

To get a better idea of the length of time during which these Seven Sleepers were supposed to have slumbered we must imagine that George Washington had fallen asleep when he was a boy nine years of age and were just now waking up; or, if Abraham Lincoln had fallen asleep when he was a baby less than a year old, he would have to sleep until 1996, to take as long a nap as the Seven Sleepers were supposed to have taken.

During such a period of time great changes take place. Even in a single lifetime, especially if it extends over a period of eighty or ninety years, wonderful changes are noticed, but they are not so striking as they would be if one slept during that period of time and then woke up, because the advance from childhood to old age and the changes which take place in human affairs are so gradual as not to make the same impression.

I do not know whether the fable of the Seven Sleepers suggested to Washington Irving the interesting story of Rip Van Winkle, but his experience when he woke up from his long sleep was almost like that of Jamblichus, only the changes which had taken place were not as great because the time was not as long.

We spend a large part of our lives in sleep, from one-third to one-fourth, therefore, during our waking hours we ought to be active and useful and glorify God in all that we do. St. Paul expresses a beautiful thought in his first letter to the Thessalonians: "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

The Hoppywood Quarrelers

Carrie Belle Boyden

Walter Woodchuck and Rufus Rabbit had stopped under a big live oak tree in Hoppywood to talk. They stood together so long that Charley Chipmunk came hopping along to see what they were talking about. Very soon Willie Weasel glided by, and stopped a little way off to listen. Then Sammy Squirrel, perched high on the branch of the big oak, peeped down to see

what was going on below. Morris Mink, who was taking a nap not far away, was aroused by loud, angry voices. Even Major Muskrat stopped as he was hurrying along on a very important errand. "Quarreling again," muttered the Major to himself. And this is what it was all about.

"I say that Cora Chameleon's new coat is brown, brown, brown," roared Walter Woodchuck.

"And I say that Cora Chameleon's coat is green, green, green, bright, grassy green!" shrieked Rufus Rabbit.

"Hold on, there," called Major Muskrat. "Let's decide the matter right now. Come over with me to Cora Chameleon's and we shall see." So Walter Woodchuck, glaring at Rufus Rabbit, and Rufus Rabbit, scowling at Walter Woodchuck, followed Major Muskrat, while Charley Chipmunk, Sammy Squirrel, Willie Weasel, and other little people from Hoppywood followed along behind, in all making quite a procession.

Cora Chameleon was eating bark from a brown chestnut tree. "There!" said Walter Woodchuck. "Her coat is brown, brown, just like the tree."

Rufus Rabbit had nothing to say. Of course anyone could see that it really was brown. But just then something funny happened. Cora Chameleon crawled over on a green leaf, and Rufus Rabbit shouted out: "There sir! Her coat is green, green, green just as I said it was." And sure enough, Cora Chameleon was wearing a leaf-green coat.

"The quarrel is ended," said Major Muskrat, "for you see, you are both right. Cora Chameleon has a wonderful coat which changes color to match her surroundings. Now go away, and stop quarreling!"

Just a few days later, the animals all gathered near the big oak tree again, for Walter Woodchuck and Rufus Rabbit were once more quarreling.

"I say there was an earthquake last night," blustered Walter Woodchuck. "The earth trembled, and it shook my house. It was at just one o'clock; and the funny part of it is that all this week there has been an earthquake precisely at one o'clock."

"Pooh, pooh!" jeered Rufus Rabbit. "Probably your own snoring! I was awake at one o'clock with toothache, and nothing at all was happening."

"Well, there was an earthquake at my house," insisted Walter Woodchuck, positively. "And I expect there will be another one at one o'clock tonight. I dare you to come to my house and feel it for yourself."

Of course Rufus Rabbit took the dare, and Major Muskrat suggested that all the other animals go along to see the thing settled. So they all waited silently at Walter Woodchuck's until one o'clock. Precisely at that time there was a rumble, and the earth trembled. Even Walter Woodchuck's house shook. All the animals turned pale, and Walter Woodchuck almost forgot to say, "I told you so!"

Major Muskrat ran out of the house suddenly, and returned laughing. "Come here," he called to all the animals.

They came out, and saw what had caused the supposed earthquake. It was an immense truck rolling along a nearby road, carrying fresh vegetables to a city market.

"You see again," said Major Muskrat, "you were both right. The earth trembled as Walter said, but there was not an earthquake. Now most quarrels end that way, for each side is partly right. And I want to tell you, Walter Woodchuck and Rufus Rabbit, that you will just have to agree to disagree; and if we ever hear you quarreling again, the people of Hoppywood are going to ask you to leave Hoppywood and find homes elsewhere. Hoppywood

must also be Hoppywood, and it can't be with quarreling going on."

Just a few days later Walter Woodchuck was saying so that everybody could hear: "I say the moon is made of green cheese."

"And I say the moon is made of left-over sunshine," came the answer.

Just then Major Muskrat appeared, and Walter Woodchuck said pleasantly: "But it really makes no difference what it is made of, so long as it shines at night."

"Yes," answered Rufus Rabbit. "We will just agree to disagree on that point." And away they hopped together, chattering as happily as you please.

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THE PASTOR SAYS

By John Andrew Holmes

Example of an Irish bull: "He made a public confession of his sins at the mid-week prayer meeting."

IGNORANCE UNMASKED

Peggy—"Daddy, what did the Dead Sea die of?"

Daddy—"Oh, I don't know, child."

Peggy—"Daddy, where do dreams go when you wake up?"

Daddy—"I don't know."

Peggy—"Daddy, why did God put so many bones in the fishes?"

Daddy—"I don't know that either."

Peggy—"Say, daddy, who made you an editor?"—*Watchman-Examiner.*

Family Altar Column

The Rev. Urban Clinton Gutelius

June 25-July 1.

Practical Thought: "A Christian training is a youth's right."

Memory Hymn, "Holy Ghost, With Light Divine."

Monday, June 25—Making God Supreme.
Read Deut. 6:4-9.

Altho born in the Greek city of Tarsus, Paul was a Jew of the tribe of Benjamin. He, therefore, received the training of a Jewish youth. In this training first things were put first—God was made supreme. So important was this regarded by Jewish parents that they managed to find time to impart the first principles of religious education to their children themselves. They did not allow anybody else to do this. And they did it so diligently, so constantly, so successfully that no Jewish youth could escape this training. This is one of the reasons the Jewish nation outlasted its ancient contemporaries and continues to exist as a nationality even today. Upon the heart of every American Protestant parent these words should be engraved:—"Train up a child in the way that he should go and when he is old he will not depart therefrom."

Prayer: O Lord, our God, grant us grace and wisdom to love Thee with all the heart, soul, mind and strength; to put Thee first in our loyalties and in our programs of life, that Thou mayest receive all the glory and honor forever and ever. Amen.

Tuesday, June 26—Standards of Excellence. Read Phil. 3:3-6.

Paul lived amidst the highest standards of excellence. It may be said of him that racially, morally, educationally and religiously he was an "aristocrat." But he did not exploit these facts. On the other hand he minimized them and counted

them as but dung in comparison with the knowledge and possession of Jesus Christ as his Lord and Savior. Paul made Jesus the final standard and the ultimate criterion for faith and practice. He bore the very marks of the Lord Jesus. Thus Paul rebukes the thousands today who are adopting mere "goodness" as a standard of moral and religious excellence. They are ignoring the adage, "The good is the enemy of the best." Everywhere these people should be confronted with the last six verses of the Sermon on the Mount. The concluding verse is:—"Be ye perfect, even as your Father in Heaven is perfect." There can be no real growth and progress for the soul if the standard is lower than this.

Prayer:

Who is there like Thee, Jesus, unto me?
None are like Thee, none above Thee,
Thou art altogether lovely;
None on earth have we, none in heaven
like Thee.

Plant Thyself in me, I will learn of Thee,
To be holy, meek and tender;
Nothing shouldest Thou see,
But Thyself in me. Amen.

Wednesday, June 27—Racial and Civic Pride. Read Acts 22: 3 and 25-29.

It seems to us that the word should be "privilege" and not "pride." By virtue of being a Jew it was St. Paul's great privilege to have been a pupil of the renowned Jewish teacher, Gamaliel. By virtue of being a Roman it was his great privilege to appeal his case to the highest Roman tribunal, Caesar himself. We need to note that the rights and privileges of heavenly citizenship are not obtained in the same manner as those of earthly citizenship. Not by birth, not by purchase, not by favor of man, nor by meritorious conduct do we become citizens of Heaven and heirs of eternal life. But rather it is by penitence, by faith and by the second birth of the spirit and water that our names are written on the Roll, which is called the Book of Life.

Prayer: Dear Father, we praise Thee that our lines are fallen unto us in such pleasant places and that such a goodly heritage is ours. May we so use our blessed privileges and improve our glorious opportunities as to further Thy Kingdom in our midst and to glorify Thy Name in Heaven. Amen.

Thursday, June 28—Religion in the Home. Read Deut. 11:18-25.

Religion in the home is especially stressed in the 6th and 11th chapters of Deuteronomy. It might be well to explain here what is meant by "signs" and "frontlets." The Hebrew term to express both is *tephillim*. Four pieces of parchment inscribed with short quotations from the books of Exodus and Deuteronomy, were enclosed in a square case of tough skin, on the side of which was placed the Hebrew letter *shin*, and bound round the forehead with ribbon. When designed for the arms these four texts were written on one slip of parchment. Originally this was an Egyptian custom. Moses turned it to good account in thus keeping the Word of the Living God continually before the Israelites. The latter came to regard the wearing of *tephillim* as a permanent obligation and Jesus makes reference to it. In a variety of ways and forms we are following this custom even today. For we display texts of Scripture in our homes, Churches, hospitals, schools, cemeteries, street cars, on telephone poles and big sign boards and elsewhere.

Prayer: Holy Spirit, sanctify the truth of God wherever it may be revealed or displayed. Write it indelibly in our minds and hearts. May we love Thy law, O God, and may we never forget it. May it be sweeter than the honey comb. So shall we prosper. Amen.

Friday, June 29—Life's Highest Goal. Read Phil. 3:7-16.

In a sense there are as many goals as there are ambitious individuals. There is also a great diversity of opinion as to the highest goal. For St. Paul (as it was for Jesus), it was perfection of character. Chesterfield said this:—"Aim at perfection in everything, though in most things it is unattainable. However, they who aim at it and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable." John Arndt defined perfection of character thus:—"The denying of our own will; the acknowledgment of our own vileness, constant resignation to the will of God, and unwearied love for our neighbors. In a word, it is that love which thinks of nothing, seeks nothing, desires nothing, but God."

Prayer:

"Take, O take me, holy Father!
Hear my supplicating prayer;
Take and use me as Thy vessel,
Take, O take me to Thy care.
Make me as Thou wilt, O Father!
Melt this stubborn heart of mine;
Make me like my Lord and Savior,
Full of love and life divine." Amen.

Saturday, June 30—The Great Commandment. Read Matt. 22:34-40.

This same subject engaged our attention on May 15th last. Then the scripture was taken from Mark, today it is taken from Matthew. There is no danger of exhausting this subject by frequent repetition. Because we have here an unfathomable mine of truth. God is love. Love is the greatest thing in the world. To love God supremely and our neighbors as ourselves is the fulfilling of the Great Commandment—the fulfilling of the whole law. These are truisms so common that we are in danger of forgetting them and ignoring them. Do we realize that our very salvation depends on keeping the Great Commandment? And do we really have a reasonable hope of being saved?

Prayer: Dear Savior Thou hast said:—"He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and manifest Myself to him." May these words constantly abide with us in order that we may be truly saved. For Thy love's sake, we ask it. Amen.

Sunday, July 1—Loving God's Law. Read Psalm 119:33-40.

"The Law of Love and Love as the Law" is the title of a great book that was published about fifty years ago. It was as popular as Drummond's "Greatest Thing in the World." Today we are living in a veritable orgy of lawlessness. Men, women and children seem to take a peculiar joy and delight in ignoring and defying laws of all description. To disrespect law, to disregard law, even to hate law, appears to be the *vogue*. Could not the above-named book be put into circulation again? In any event the 119th Psalm is accessible to everybody. Should we not go out of our way in trying to have our friends read this small portion of it that refers to loving God's law? Is there any thing more timely and more effective in expression? And who knows but that this particular passage of Scripture is here for such a time as this?

Prayer: Our God and Father, we crave the love that expands and enriches life. We know that this can come to us only as we choose aright the object of our love. Give us understanding that we may love and keep Thy law; yea, that we may observe it with the whole heart. May it be a lamp unto our feet and a light unto our pathway. May we realize that in the keeping of Thy commandments there is great reward. Amen.

A schoolgirl was asked, "what did Henry VIII do to Anne Boleyn?"

The reply was surprising: "Please, teacher, he ironed on her."

The child repeated her statement. She was quite confident that Henry had caused Anne Boleyn to submit to this treatment. It fitted in with her idea of his character.

Chapter and verse were then demanded, and the child opened her history book and pointed triumphantly to the passage: "Henry pressed his suit on Anne Boleyn!"

—Tit-Bits.



Bible Thought This Week

THE GOODNESS OF GOD:—Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.—Psalm 107:21.

PUZZLE BOX

ANSWERS TO—WHO WERE THESE?

A. Absalom; B. Babel; C. Carmel; D. Deborah; E. Esau; F. Felix; G. Gabriel; H. Hannah; I. Israel; J. Jacob; K. Kadesh Barnea; L. Lazarus; M. Moloch; N. Nehemiah; O. Ophel; P. Patmos, Q. Quartus; R. Ruth; S. Samson; T. Tyre; U. Uphaz; V. Vashti; Z. Zipporah.

A TABLE OF TONS (endings)

1. A deer ton.
2. An improved ton.
3. A wooden ton.
4. A busy ton.
5. An abundant ton.
6. The farmer's ton.
7. The preserver's ton.
8. An earthly ton.
9. The dentists's ton.
10. An overseer's ton.
11. Monday's ton.
12. Not an evening ton.
13. A fresh ton.
14. A grinding ton.
15. A rocky ton.
16. A bubbling ton.
17. The book-keeper's ton.
18. A prominent author.

A MORAL STORY (With an Obvious Moral)

By Frank Aubrey

Twenty-five years ago, a British commercial traveller, on one of his business trips, found he would have to put in a week-end at Bristol, which city is by rail nearly 300 miles S. W. of Newcastle-upon-Tyne, at which latter city his home and business headquarters were situated.

It happened that, on a Saturday, some Bristol merchant had made an early Monday morning appointment to inspect that traveling salesman's samples, so the traveling man realizing, he would have had to put in at least 8 hours Sunday traveling to return from Newcastle to Bristol in order to keep his early Monday morning appointment, determined to put in his week-end at Bristol, and spend the intervening Sunday, in making a walking tour of the country roads near to Bristol, and if while making that tour, he should happen to notice some village Church rendering any worshipful service, why then, he would enter that Church and participate in the service.

Mentioning his intention to the clerk at

the Bristol hotel, and also telling that clerk he was anxious to hear a good old-fashioned sermon by a good old-fashioned preacher, the clerk then advised the traveling man about a village named Copley Croft, some 7 or 8 miles out of Bristol, that had a Church over 200 years old, and where at the morning service at 11 o'clock, he doubtless would hear a good sermon by the old vicar in charge.

After an early Sunday morning breakfast, this traveling salesman walked a good 7½ or 8 miles to Copley Croft, and was amongst the congregation assembled in the old village Church at 11, only to learn that the vicar in charge had, the previous day, become seriously ill; but acting on his instructions, a Church-warden had telegraphed one of the colleges at Oxford to send some one to preach the Sunday morning sermon. The aide-de-Church was expected to arrive at any minute, and whilst waiting his arrival the congregation sang a few hymns. At 11.15 the Oxford aide-de-Church turned up in the shape of a very young theological student, who after apologizing for and explaining why he was late, at once went up into one of those old-style high pulpits and said:—"My text is taken from the, er-eighth chap-tar of the, er-Gospel ah-kor-ding to er, er, Saint Matthew, wherein it is stated, er, that, er, Pete-ah's wife's mother lay sick of, er, feve-ar." During a period of 20 minutes, the traveling man heard for over 20 times that "Pete-ar's wife's mother lay sick of a feve-ar."

After that morning's worship the traveling man sought the village inn for his noon-day meal, and was not hesitant in telling the inn-keeper about what he had experienced, after walking 8 miles to hear some good old village priest or parson deliver a good old-fashioned sermon. The inn-keeper, commiserating with the traveling salesman, told him that along the main road 9 miles further south, there was the very old village of Chapel Appleton, with a Church over 500 years old, and that the vicar in charge of that old Church was known all around that district to preach every Sabbath morn and eve, what the vicar himself had been accustomed to call "real home-baked" sermons, to distinguish them from the kind already prepared and supplied to many semi-indolent Church of England clergymen, by some unofficial bureau that had quite a clientele for that kind of subrosa service.

"All right," said the traveling man, "after I have given my dinner a chance to digest, I'll tackle that 9 miles, and no

doubt I'll be able to assimilate some spiritual inspiration, before returning this evening to Bristol."

The reader of this short story can pretty well guess, or appreciate the unvoiced sentiments of the traveling man, seated in Chapel Appleton's 500-year-old Church, when lo and behold, there is the same young theological student ascending the pulpit to announce, that his text was taken from Saint Matthew, Chapter 8, wherein it was stated that:—"Pete-ah's wife's mother lay sick of a feve-ar."

Of course, the traveling man could easily have escaped from the assembled congregation, but he respectfully sat and heard all over again, what Peter's wife's mother suffered from. And to add to the trials and troubles of this traveling salesman in search of some good minister, capable of intelligently offering the penitent something to restore his faith, it seemed a pretty hard deal when, after wending his way to the local railway station, he found the place in total darkness. There was no Sunday evening train from Chapel Appleton for Bristol, or in the other direction. The traveling man had to pitch his tent for the night in Chapel Appleton, and with no other wearing apparel beyond what he "stood upright in."

The next day, after boarding an early morning train for Bristol, who should enter the same compartment in which the traveling man was seated alone, but our young friend the theological student. It's an acknowledged fact, that nearly every experienced traveling salesman is perfect on what is professionally termed "the approach." In fact, the least experienced generally know just how to greet almost anyone they meet cordially and courteously. But in this instance there was no exchange of any greetings whatever, no pleasant smile, not even a mechanical grin on the face of the traveling man as he steadily and grimly continued to stare out of the windows on his side of the compartment during the half hour's run to Bristol. Local trains all slow up as they enter the main station at Bristol; and while the train was creeping into the depot, both salesman and student couldn't help but hear some big, sonorous bell tolling the death knell. "I won-dar who that bell is tolling for?" inquired the student, looking at the salesman for information. "You ought to know!" replied the salesman. "I guess it's for 'Pete-ah's wife's mother, who, as I heard yesterday about 200 times, 'lay sick of a feve-ar.' She evidently passed out at last!"

Have You Read These?

Paul the Man

His Life, Message and Ministry

By Clarence E. Macartney, D. D.

Dr. Macartney writes of St. Paul as only an earnest, sympathetic friend could picture him. He shows the Apostle as a man among men, quick to understand and deal with every situation.

Dr. Macartney has an intimate, convincing manner of presentation, which carries the reader, along with him and makes even familiar facts take on new meaning.

As one reviewer recently said, "His pen seems to be a pen running deep furrows through the soil of Historic records; again it is an instrument of illumination, lighting up areas that have before lain in the shadow."

Price, \$2.00

Following the King

By Albert D. Belden

Original Bible story-talks by an expert story-teller, suitable for all kinds of services where children are gathered, or for parents' use in the home.

Well-known in America, particularly because of his summer addresses at conferences and Chautauquas, as well as in Great Britain, Dr. Belden presents a series of children's sermons in story form which are direct, comprehensive, and well illustrated from life. 188 pages.

Price, \$1.50

Bible Character Stories

(Adam to Moses)

By William J. May L.H.D.

These stories show the human side of the leading Bible characters. From "The Beginnings of Human Nature" to the time when Moses, afrent the Promised Land, faced the God from whom he never more was to part. Mr. May's volume of Bible tales consistently clarifies and illumines the human faults and fancies, ambitions and achievements of Bible men and women. Mr. May writes with reverent imagination, spiritual intuition, fidelity to the Scripture, and rare ability to adapt his stories to all ages. 192 pages.

Price, \$1.75

D. L. Moody

His Message for Today

By C. R. Erdman, D.D., LL.D.

A Book of reminiscences and impressions of a great life. A concise, up-to-date and appreciative biography, written by a distinguished theologian who is in sympathy with the great evangelist's work and beliefs and who was intimately acquainted with him during the latter part of Mr. Moody's lifetime.

A Work which was requested of the author, on account of his personal knowledge of Mr. Moody's work and of its continuing influence.

Ministers and lay workers in Evangelism, as well as all Christian readers, will greatly appreciate this interesting study of the great evangelist.

Dr. Erdman's deep evangelical convictions, and his twenty-five years of friendship with Mr. Moody have qualified him for this sympathetic review of the life of the famous evangelist—a message vitally needed today.

Price, \$1.50

Reaping for Christ

By John W. Ham

These characteristic evangelistic sermons by the noted Southern Baptist Evangelist are rich in suggestion for the preachers. Full and clean-cut in outline, profuse in illustration, specific and clear in phraseology, the sermons present the Gospel message forcefully and fruitfully and represent Dr. Ham at his best. The sermons are distinctly evangelical both in content and in effect.

Price, \$1.50

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Schaff Bldg., 1505 Race St., Philadelphia, Pa.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fourth Sunday after Trinity, July 1, 1928.

The Early Life of Saul

Deut. 6:4-9; Phil. 3:4-6; Acts 22:3, 27-28.

Golden Text: Remember also thy Creator in the days of thy youth. Ecclesiastes 12:1.

Lesson Outline: 1. Knowledge. 2. Conjecture.

During the next half year we are to study the Life and Letters of Paul. The aim of this long series of studies is: "To discover through the life and writings of Paul (1) The elements of that growing inner experience of God in Christ which made him the outstanding missionary and teacher in the early Church; (2) Practical applications of Christianity to everyday

life and conduct; (3) Ways in which the rule of Christ is to be established among men." In simpler words, we are to discover the nature of Paul's Christian experience and its meaning for the individual and social life of our day.

The career of the Apostle Paul is unparalleled in history. His native endowment, his missionary and literary labors, his indelible mark in the fortune of Christianity, his abiding influence on millions of men—all this makes him the outstanding trophy of Christ in the early Church. Countless books have been devoted to a study of his epochal significance, and new light is constantly being shed on our understanding of this gigantic man. He was great as missionary, pastor or writer, statesman, theologian, but greatest of all as a man whom Christ made His bond-servant and who counted all things but loss for Christ.

Through Paul Christianity became a universal religion. Hitherto the new life had flowed in the old Jewish channels, but under the guidance of Paul the new wine burst the old wine-skins. He proclaimed Christ as the end of the law and as the beginning of a new covenant of grace, embracing Jews and Gentiles and abolishing the cult of rites and ceremonies. Thus Paul emancipated the Gospel from its Jewish shackles and made it a religion for all mankind.

He was also a theological genius, the first Christian philosopher. His writings form the larger part of our New Testament. These wonderful letters contain moral precepts and spiritual principles which are of abiding and eternal worth. But they also contain Paul's theology and his profound philosophical reflections upon his religious experience. It requires trained and competent scholars to understand and interpret their meaning, and they must never be confused with his personal testimony to Jesus Christ as the Revealer of God and the Saviour of men. But these theological speculations of Paul have profoundly influenced Christian thought in all subsequent ages, from Augustine to our own time. It is impossible for us, in all things, to accept Paul's theology as the last word in the mystery of God in Christ. And one suspects that the great apostle himself would be the first man to condemn such slavish adherence to the letter which killeth, and to accord to all men who take Christ seriously that same liberty of the Spirit which he defended so gloriously in his letter to the Galatians. But he still furnishes inspiration to many who seek to set forth the inner and ultimate meaning of Christ in the thought-terms of their own age.

The apostolic career of Paul begins, of course, with his conversion. That is the theme of all our subsequent lessons until New Year. In this opening study we are dealing with Saul, rather than Paul. We are to consider Saul's training for service and the influences that shaped his early life. We may speak of our certain knowledge of Paul and of traditions that rest upon conjecture and legend. The following books are recommended to those who desire to make this half-year course of study really worth while. They should be placed into every Sunday School library for the use of teachers and students. "St. Paul the Hero," by Jones, is a good book for children and youths. "The Character of Paul," by Jefferson, and "Paul of Tarsus," by Glover, are popular and readable volumes for adults. "The Apostle Paul and the Modern World," by Peabody, and "The Life of St. Paul," by Foakes-Jackson, are more technical, but no less readable presentations.

I. **Knowledge.** We know more of Paul than of any other apostle. We know something of his birth and training, and we know a great deal of his character and career. We can readily see that Paul was providentially prepared for his task. In his person Judaism, Hellenism, and Romanism were epitomized. He possessed the religious genius of the Jew and the mental culture of the Greek. And he was also a Roman citizen, free to traverse the length and breadth of the Roman empire, able to preach the Gospel fervently to the Gentiles in their native tongue, competent to defend and expound it with a mental acumen that commanded respect.

Tarsus, where Paul was born not long after Christ, was the capital of Cilicia (then a part of Syria). It ranked with Athens as a center of learning and art, and with Ephesus in commercial importance. Very confidently Paul could affirm that he was a citizen "of no mean city." Though Jewish to the core, he was yet a citizen of the world. The traffic of a bustling seaport, the mental stimulus of a university of renown that had distinguished professors of Stoic philosophy and Roman law, the

temples, the stadium, the agora—all this prepared him in his world-wide mission as birth and residence in Palestine could not have done.

But though moulded, in part, by this cosmopolitan environment, Paul was primarily a Jew of purest pedigree—"a Hebrew of Hebrews." Paul's father, being a Roman citizen, must have been a man of some prominence in municipal affairs. We may fairly infer his wealth from the education given to his son, even as his mother's piety is implied in Galatians 1:14. Born and bred in the atmosphere of this pious and well-to-do Jewish home, Paul was trained in the traditions and beliefs of the Pharisees, the strictest sect among the Jews. Then, in his youth, he was sent to Jerusalem to attend the school of the celebrated Rabbi Gamaliel. There he became an expert in Jewish theology. And some of the things he learned there Paul never forgot. Even after his conversion he still adhered to some doctrines which the Lord did not teach him, as, for example, that of original sin. No man ever drank more deeply or more eagerly from the springs of the Old Testament. And none ever loved his Jewish kin more passionately than Paul.

Following a custom of his people, Paul also learned a trade, though a student and scholar by profession and a son of well-to-do parents. Tarsus was celebrated for its manufacture of a durable cloth, woven of course goats' hair. It was used for shoes, mats, and all kinds of coverings. This local handicraft Paul was taught. It enabled him, later, to earn a meagre livelihood while he was preaching the Gospel. Finally, this staunch Hebrew and strict Pharisee was a "Roman born." From his father he inherited that coveted boon of Roman citizenship, with all its powers and privileges.

Thus Paul was a man thoroughly at home in his world. He spoke its language. He understood its main currents of thought. He remained, withal, a devout Jew passionately devoted to the faith of his fathers. After his conversion, he was the one man providentially prepared to take the new faith into the wider Gentile world. He could befriend a runaway slave like Onesimus, and he could command the respect of the centurions and governors. Filled with the Spirit of Christ he did more, perhaps, for the spread of the Gospel than any other man known in history.

II. **Conjecture.** Recently Donn Byrne published a novel entitled, "Brother Saul." It is a picture of Paul's life seen through the eyes of a gifted, imaginative writer. It is a beautiful story, reverently told and well worth reading. But it is a mixture of fact and fancy.

Much of our traditional information concerning Paul rests on mere conjecture. Dr. Jefferson's book on "The Character of Paul" has a chapter, on "What We Know and What We Do Not Know." Let me transcribe a few of the items he mentions.

Renan did not like Paul, and, therefore, he called him, "an ugly little Jew." Many others have called him little, if not ugly, basing their claim on various conjectures. The fact is that we know nothing at all of Paul's appearance. In a novel written in the second or third century, entitled, "Acts of Paul and Thekla," there is a pen picture of Paul which makes him small in size, baldheaded, bow-legged, full of grace. But Raphael, painting him on Mars' Hill, makes him a man of commanding presence.

So, again, men have been guessing for ages as to Paul's "thorn in the flesh." We know that he had some physical malady or infirmity, but nobody knows the nature of it. The list of guesses is imposing. It runs from toothache to epilepsy, from malaria to chronic invalidism. But it is quite incredible that an invalid could have endured the enormous hardships and sufferings of Paul's career. It is claimed that

he had sore eyes, but, apparently, by his mere look he could strike terror in the Sorcerer Elymas and inspire hope in a cripple at Lystra.

Was Paul married? If he was did his wife leave him when he became a Christian, or did she die? There is no conclusive evidence to answer such questions. Nor have we a right to affirm that he lacked a sense of humor or an appreciation of the beauty of nature.

It is amazing how little we know of Paul's life, and yet how much we know of his character. We know that he was born in Tarsus, but who knows the name or character of his parents? One sister is mentioned by Luke, but Paul himself never refers to any member of his family. We know the name of only one of his teachers. We know nothing of the first thirty-five years of his life. After his conversion there is almost a total blank of twelve years. Then, for seventeen years, we get swift and isolated glimpses of him in the Acts and in his letters, but when the curtain goes down at the end of the Book of Acts we are left in the dark.

Tradition says that he was beheaded outside the City of Rome, two miles south of the Ostian gate. The Church of the Three Fountains mark the spot. But we neither know when he was born, nor when and where and how he died. What we do know of this unknown man is quite enough, however, to number him among the few greatest that have ever lived on earth.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

July 1st—America First—In What? Prov. 14:34; Psalm 33:12.

The month of July in our Christian Endeavor meditations is to be given over to a discussion of the general topic of citizenship. This is quite appropriate, since our great national holiday, July 4th, furnishes the supreme occasion when principles of citizenship are to be considered. The slogan, "America First" may be a very good one or it may be very bad. During the war we steadily and strongly denounced the German slogan, "Deutschland Ueber Alles." But there is a sense in which the slogan, "America First," expresses the very same idea as the German motto. It may stand for a crude and crass nationalism, which is usually a very selfish thing. Most of the wars of the world have sprung out of a false, overweening and perverted nationalism. To say that America is first may be a compliment or it may be a condemnation. It all depends upon in what our country is first and what she intends to do in her primary place in the world. Sometimes the type of patriotism which expresses itself in Fourth of July speeches smacks very much of the kind of nationalism which we would rather condemn than commend. With a nation it should be very much as with an individual. We want to make the most out of each one of us, but not for selfish ends. We want to be the best and strongest in order that we may be of greatest service to others. So we want to make the nation great, give it the foremost place among the nations of the world, not for selfish ends, not to put others down and demand obeisance from them, but rather make it great to serve, to be an example and inspiration to other nations. We should always seek to excel in good works, in idealism, in service and never to lord it over others.

Now, there are some things in which America stands first. There are some "first" things which belong to America. America leads the world in industries, in enterprise, in a great many of the material things of life. It leads in grain and cotton and timber and coal and iron and copper and oil. It leads also in the average length of life of the people. It gave birth to a number of our most useful and

indispensable inventions and commodities of life. America first spanned the ocean with the cable, and first flew across it in the air. It produced telegraphy, the telephone, the radio, and electricity. It gave the world Indian corn and tomatoes, turkey and potatoes, cocoa and tobacco. It gave the world the cotton gin, the reaper and the mower, the sewing machine, the gatling gun and smokeless powder, the passenger elevator and pullman cars, the bicycle, the automobile and the wireless. It stands first in material wealth. It is twice over the richest republic on the face of the earth. It is first in the principles of democracy and in the pursuit of the welfare of humanity. Its Constitution has been called the greatest document that has ever been struck off by the hand of man.

America also stands first in the spirit of idealism. It takes leading place in the principles of our Protestant religion and in the work of Missions, in extending the Kingdom of God throughout all the earth. W. T. Stead, who went down into the sea in the Titanic some years ago, in his great book, "The Americanization of the World," says that there have been five great religious movements and four of these had their origin in America. The four that sprung up in America are known as revivalism, spiritualism, temperance and the Christian Endeavor movement.

America must maintain its place of leadership in the things that are highest and best. America spells opportunity and also obligation. It has a chance to set an example to all nations of the world in peace, in the pursuit of happiness, in the preservation of high ideals and in the spirit of the Christian religion. As long as America will be true to these ideals and will strive to excell all other nations in good works, it may occupy a principal place in the sun, but if it chooses to hold that place of primacy simply for self-exaltation and selfish exploitation, then its crown may be taken from it and given to another that may be more worthy. America should be the head-servant in the great household of the world. It should be the chief only to be the servant of all. It should be the golden goblet that offers the water of life unto the famishing nations of the earth, the golden candlestick that presents the light of life to all mankind. Its motto should be that of Christ Himself, "For their sakes I sanctify Myself." For the sake of others I make the most of myself.

The greatest pride of America ought to be to take first rank among the nations in education. By education we mean the training and developing of the whole of man. America is obsessed today with the passion for efficiency. We are training our young people along technical lines and fail to stress the higher and more spiritual things of the soul. We are too prone to forget that efficiency became Germany's grave, and other nations will experience the same failure if they follow solely along the lines of material efficiency and neglect the higher things of the soul.

"Ill fares it with the land,
To hastening ills a prey,
Where wealth accumulates, and men decay."

The English poet Kipling has voiced our prayer:

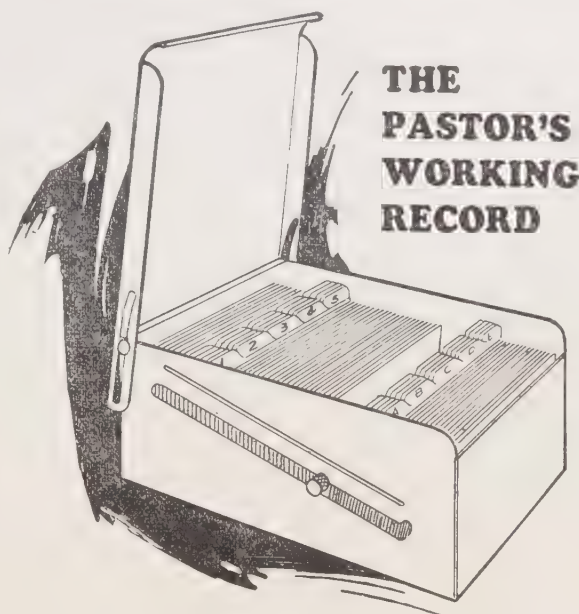
"God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine:
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

America should strive to be first in spreading the gospel of Jesus Christ. Its geographical location lying midway between two great oceans, give it a place of strategic importance in world Evangelization. It should strive first of all to be a Christian nation itself. It is only so in

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name. With sixty millions of people in this country still outside of the Church of Jesus Christ it can scarcely lay claim to the title of a Christian nation. Therefore, it should seek to be itself Christian and then to emulate and disseminate these principles throughout all the world. It should exemplify the ideals of our Christian religion. It should lead the way in Church union, in gathering together the diversified denominations and bringing about a solidarity among the Churches which would make for a stronger impact upon the forces of sin and worldliness by which we are surrounded.

ANNUAL MEETING OF HEIDELBERG CLASSIS

Heidelberg Classis met in annual session June 7th at 8 P. M., in the First Church at Ridgway, Pa. The opening sermon was preached by Rev. William Toennes. The following officers were elected: President, Rev. William G. Weiss; Vice-President, Rev. J. K. Karl Stademann; Treasurer, Elder Theodore Buecker. Rev. J. O. H. Meyer is Stated Clerk. The business of the Classis was transacted in a brotherly spirit.

A very interesting meeting was held on Friday evening when three inspiring addresses were delivered. Rev. William G. Weiss spoke on the Benevolences of our Church, Dr. W. H. Wotring presented the cause of Ministerial Relief, and Rev. J. K. Karl Stademann spoke on the Church as a Place of Worship and Work.

Rev. W. G. Weiss and Elder Bernhart

Heller were elected as delegates primarii and Rev. William Toennes and Elder Simon Egger as delegates secundi to represent Classis at the next meeting of General Synod.

The members of the Classis were entertained in the most hospitable manner by the pastor loci, Rev. F. E. Lahr and the members of his congregation and the happy days spent in romantic Ridgway will for a long time be remembered by all.

—William Toennes, Reporter.

COMMENCEMENT AT MASSANUTTEN ACADEMY

The exercises incident to the close of the school year of 1927-28, of this growing Virginia institution, were, perhaps, the most enjoyable in the school's history. The initial Commencement event was a Music Recital given on Friday evening, June 1, by the students of the Music Department, assisted by a school octette under the direction of Mr. Guy Benchoff.

At 3.30 o'clock on Saturday afternoon, Mrs. Howard Benchoff gave a delightful tea, under the wonderful maple trees of the campus, to the patrons and other Commencement visitors. Class night is always a favorite occasion, and this year it came on Saturday night, when the seniors provided the good-natured fun at the ex-

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pense of each other and the faculty, and to the great delight of the large audience present.

Two notable religious services featured Sunday, June 3. At 11 o'clock, Rev. J. N. LeVan, D. D., of Easton, Pa., preached the baccalaureate sermon to the graduating class, discussing the theme, "One soweth and another reapeth." Dr. LeVan combined profound truth with simplicity of expression, amplifying his message with numerous and convincing illustrations from history. The eloquence and effectiveness of the morning sermon brought together a large congregation at 6.30 in the evening. This was an out-door service held in front of Lantz Hall, from the steps of which Dr. LeVan again spoke on the subject of "Listening In," emphasizing the mystery of the universe which is the inspiration of worship. With the majestic Massanutten Mountains in the near background and twilight gathering, message and setting united to make this an inspiring hour. Miss Ruth B. Rockafellow, of the Music Department, sang, "How Beautiful Upon the Mountains," Mr. Atkinson Dymock, an alumnus, sang Joyce Kilmer's beautiful lyric, "Trees," and Miss Rosalie Benchoff played "Andante," by Mendelssohn.

The Commencement program proper was given at 10 o'clock on Monday morning, when, of a graduating class of nineteen, ten delivered orations. The Salutatory oration was given by Robert C. McCollom, of Islip, Long Island, and the Valedictory by Robert J. Benchoff, of Woodstock, Va. Following the orations the following medals were awarded for the year for special merit or ability: In oratory, Junior, Harry Lee Waesche, Thurmont, Md.; Middler, Lewis Stephens, New York City; Senior, Jack Evans, Pottsville, Pa.; Merit in Dormitory, Ralph Dindot, Newport, R. I., and Eugene Grab, Strasburg, Va.; Tennis, Robert J. Benchoff, Woodstock, Va., and Robert A. Boice, Norfolk, Va.; Efficiency, Military, Lieut. Curtis Trompe, Pittsburgh, Pa., and Sergeant Preston Howard, Hagerstown, Md.; Mylin Athletic Medal, Melphard James Vezie, Fredericktown, Pa.; Sportsmanship, Dravo Bliss, Vestaburg, Pa.; English, Robert C. McCollom, Islip, Long Island; Scholarship, Eugene Grab, Strasburg, Va.; Schmitt Mathematics Medal, Philip Barnes, Elizabeth, N. J.; Jefferson Literary Society Medals, Robert C. McCollom, Islip, Long Island, and Preston Howard, Hagerstown, Md.; Intra-school Basketball Team, Dean Gordon, Captain, Johnstown, Pa.; Kenneth McKenzie, Beaver, Pa.; William H. Siple, Romney, W. Va.; Philip Cahill, Jr., New Brunswick, N. J.; Cameron Regan, High Point, N. C.; Lewis Ziff, Johnstown, Pa.; Samuel Dreier, Plainfield, N. J., and Howard Pyle, Donora, Pa. Band, Edward C. Kampes, Atlantic City, N. J. The most prized medal award at Massanutten is the Macauley Cross, awarded for high character, scholarship and athletics. It is a singular fact that both crosses were awarded to sons of Reformed Church educators, the Senior award going to Robert J. Benchoff, of Woodstock, Va., and the Junior Cross to Joseph H. Apple, Jr., of Frederick, Md.

The Board of Trustees of the Academy met in annual session on Monday afternoon, when the Headmaster's report was considered and routine business transacted. The Board of Trustees adopted Resolutions of Respect to the memory of Judge E. D. Newman, of Woodstock, and Mr. W. O. Zinn, of Winchester, who died during the year. Both had been valued members of the Board for more than 20 years. Wilbur L. Newman, Esq., of Woodstock, succeeds his father on the Board, while other newly elected members are: Mr. Howard A. Stiekell, of Hagerstown, Md., and Mr. J. W. DeChant, of Harrisburg, Pa.

A reception in the Virginia Lee Harri-

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son Gymnasium on Monday evening closed the Commencement exercises of a very successful year.

Commencement visitors were much interested in the new swimming pool, which is under construction, and which will be ready for use when the school re-opens in September. This pool will have several features which are new in pool construction, and in beauty, sanitation, and arrangement, will have few superiors anywhere.

WEST SUSQUEHANNA CLASSIS

West Susquehanna Classis met in the beautiful new Church building, recently dedicated, of Trinity Church, Lewisburg, Pa., Dr. F. A. Rupley, pastor, on May 21-23. In the midst of such a chaste environment, coupled with the delightful hospitality of Dr. Rupley and his people, who entertained the Classis at the noon-day and evening meals in the commodious dining-hall of the new Church, the meetings of Classis could not have been otherwise than inspiring and helpful.

Rev. W. C. Slough, now of Bethany Orphans' Home, Wolmesdorf, Pa., was elected President. The other officers were: Vice-President, Elder Robert H. Snodgrass, of Mifflinburg, Pa.; Treasurer, David K. Keller, Center Hall, Pa., re-elected; Cor. Sec., Rev. E. G. Kline, Selinsgrove, Pa.; Reading Clerk, Rev. G. A. Fred Griesing, Aaronsburg, Pa.

All the recommendations coming down from Eastern Synod were adopted and commended favorably to the pastors, consistories and members of our congregations. The proposition of granting equal rights to women in our Church judicatories was adopted unanimously, and Classis also voted in favor of the plan to hold the annual meeting of the Classis in the fall, instead of in the spring.

The representatives of our Boards, etc., were courteously received, and their efforts to help Classis to understand properly our responsibilities towards the causes which they represented were greatly appreciated. After Dr. E. R. Hoke, President of Catawba College, had made his address, Classis unanimously pledged itself to raise the full amount of the quota laid upon the Classis in connection with the present campaign in behalf of Catawba College.

Student Roy W. Limbert, of Rebersburg, Pa., having recently graduated from the Seminary at Lancaster, was duly licensed to preach the Gospel, and dismissed to Gettysburg Classis, he having accepted a call there. Licentiate Albert S. Asendorf was received from Baltimore-Washington Classis, his call from Faith Church, State College, Pa., was confirmed, and the following committee appointed to ordain and install the brother: Revs. W. M. Moyer and Robert Thena and Elder A. E. Zeigler.

The pastoral relation existing between Rev. I. S. Ditzler and the New Berlin Charge was dissolved, at the request of the pastor and the joint-consistory, the call to

Brother Ditzler from the White Deer Charge was confirmed, and the following Committee on Installation appointed: Revs. H. H. Rupp, Roy Moorhead and Elder Bickel Huntington. The Chairman of the Committee on Supply for the New Berlin Charge is Rev. R. D. Custer, Mifflinburg, Pa.

The election of delegates to General Synod resulted as follows: Ministers, Primarii—Revs. F. A. Rupley, D. D., Robert Thena, Wm. E. Harr; Secundi—Revs. W. C. Rittenhouse, H. H. Rupp, W. C. Slough; Elders, Primarii—J. N. Moyer, Rebersburg, Pa., David K. Keller, Center Hall, Pa.; Robert H. Snodgrass, Mifflinburg, Pa.; Secundi—Prof. J. S. Gold, Lewisburg, Pa.; Alfred Riale, Williamsport, Pa.; R. M. Baker, McClure, Pa.

The Tri-Classical Reunion will be held at Rolling Green Park, near Selinsgrove, Pa., on Wednesday, July 18. The speaker will be Rev. Frederick K. Stamm, of Reading, Pa. He was formerly pastor of Faith Church, State College. Tuesday evening there was an organ recital, followed by an informal reception given by the Ladies' Aid Society. Wednesday evening Dr. A. M. Schmidt conducted a conference on "The Messenger." In order to have more time for the conduct of business, Classis will next year meet at 1.30 in the afternoon, on Monday, May 13, 1929, in St. John's Church, Williamsport, Pa.

—H. H. Rupp, Stated Clerk.

MEETING OF VIRGINIA CLASSIS

The 90th session of Virginia Classis, Synod of Potomac, was held in St. James Church, Lovettsville, Va., May 17-20. The opening sermon was preached by the retiring President, Rev. R. L. Bair, of Woodstock, Va. Organization of Classis was completed as follows: Rev. C. E. Robb, Toms Brook, Va., President; Elder W. C. Kersh, Bridgewater, Va., Vice-President; Rev. J. S. Garrison, Harrisonburg, Va., S. C.; Rev. H. R. Lequear, Middlebrook, Va., Cor. Sec.; Elder N. H. Corman, Woodstock, Va., Treasurer; Rev. C. M. Arey, Bridgewater, Va., Reading Clerk. All ministers and delegate elders, with two exceptions, were present. Parochial reports were read by all ministers. The parochial and statistical reports showed an increase in amount of finance, but loss in membership last year, due in part to the vacant charges. Representatives from the following Boards and Institutions were present: Executive Committee of General Synod, Catawba College, Massanutten Academy, Hoffman Orphanage, Board of Foreign Missions, Ministerial Relief, Publication and S. S. Board, Hood College.

Delegates elected to General Synod are: Revs. S. L. Flickinger and J. S. Garrison; Elders B. W. Stonebraker and W. M. Menifee. The Rev. J. E. Guy was received as pastor of Christ Church, Shepherdstown, W. Va.

On Sunday morning the Sunday School

was addressed by Revs. J. W. Huffman and H. R. Lequear. The Classical Communion on Sunday morning was in charge of Revs. W. H. Causey, A. M. Gluck and S. L. Flickinger.

Classis adjourned to meet in next regular session in Centenary Church, Winchester, Va. Fall session will be held in St. Paul's, Woodstock, Va., in October. All members expressed a sincere appreciation for the royal entertainment given by the ladies and members of St. James.

—C. M. A.

CEDAR CREST COMMENCEMENT

(Continued from Page 2)

Dr. H. M. J. Klein, of Franklin and Marshall; the commencement address of Dr. Paul S. Leinbach, Editor of the "Reformed Church Messenger," and the large banquet of the alumnae at the Americus Hotel, as the outstanding features.

The Greek drama, "Antigone," was given in front of the Greek portico of the college on Monday and Wednesday afternoons with all the out-of-door choral odes, the solemn and dignified music, and the magnificent costuming with which it was presented 2368 years ago in ancient Athens. The cast had been selected after a competition of the whole college; and the drama was given with such finish and religious solemnity that many guests, including Dr. J. Fred Wille, leader of the famous Bach Choir of Bethlehem, journeyed over to the second performance. He said, "I could not stay away from such a beautiful drama." Members of the Reformed Church who have never seen one of the annual Greek play productions at Cedar Crest are advised to do so next June; the melancholy music, the terror of tragedy, and the harmonious blending of the 60 silken costumes of all the colors imaginable all make a most beautiful production.

Dr. H. M. J. Klein, one of the most versatile men at Franklin and Marshall, pro-

fessor of history and archeology, an editor of a Lancaster daily, preacher, formerly pastor, and coach of debating at the college, delivered a most thoughtful baccalaureate. He spoke on the aims of the college girl to perfect her character, showing how idealism, courage, belief in liberty, and belief in truth were the best aims for the college graduate. He spoke as a supporter of Cedar Crest for the last 20 years.

In the commencement address Dr. Leinbach gave a speech characterized by his usual forcefulness and energy of thought. Directing the attention of the audience toward the pagan tendencies of today, which place the new psychology ahead of the Ten Commandments, he said, "We are raising a set of intellectual smart Alecks in America today with H. L. Mencken as their high priest." He wondered whether the average modern woman is not less thoughtful and serious than the average man, but was certain that it is only institutions of learning which put the chief emphasis on character and spiritual ideals which can be entrusted with the training of the womanhood of tomorrow.

The triennial banquet at the Americus Hotel was a large one, which included classes as far back as '77 and '83. President Curtis had photographs of the Presidents from the time of Dr. Hoffard in 1868, thrown on the screen. As he did so, a toast was given by some one who remembered the man shown.

Throughout the commencement much was made of the 20th anniversary of President and Mrs. Curtis. In their honor the outstanding men of the Eastern Synod and the General Synod held a congratulatory meeting on Thursday afternoon, when a volume of 500 letters written by those unable to attend was given the President, with each one containing a message of praise in his honor. Rev. George W. Spotts also conducted a service of consecration at the President's new home on

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Wednesday morning, when a large handful of gold, contributed by a hundred of President Curtis's friends, was presented him. Although this service was private, the feeling of joy for God's protection and influence was deeply felt by those present and it was one of the most touching gatherings of the commencement season.



GRADUATING CLASS, CEDAR CREST COLLEGE, ALLENTOWN, PA.

FRONT ROW: (Left to Right): Grace Walker, Catasauqua; Pauline Frederick, Allentown, (Vice-President); Miss Deborah Blossom, Class Adviser; Louise Y. Salter, Class President and Valedictorian, Shamokin; Anne Wagner, Bellefonte; Ida May Van Lengen, Syracuse, N. Y.

SECOND ROW: Rovena Reichard, Allentown; Helen Beysher, Sayre, Pa.; Madelin Leister, Bethlehem; Desdemona Heller, Williamsport; Dorothy Kruse, White Plains, N. Y.; Elizabeth Pollock, Allentown; Katherine Meyers, New Rochelle, N. Y.; Ruth Dietrich, Bellefonte; Illerda Wert, Allentown; Florence Kauffman, Bethlehem.

TOP ROW: Marie A. Hartman, Amityville, N. Y.; Helen Bates, Class Secretary; Ethel Krevsky, Salutatorian, Allentown; Clemence Dion, Bethlehem; Eleanor Schwartz, Allentown; Alice Cramer, Class Treasurer, Frederick, Md.; Gladys Miller, Allentown; Effie Kistler, Allentown; Lura Fowler, Cleveland, Ohio.

(Genevieve Lanshe, Allentown, was not in the picture.)

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CLASSIS OF LANCASTER

The Classis of Lancaster met in 76th annual session on Monday evening, May 21, in the new and beautiful Colonial Park Church, Colonial Park, Pa. The opening sermon was preached by the retiring President, Rev. S. Charles Hoover, on the theme, "In the Service of a Friend." The devotional and preparatory services were conducted by Rev. L. C. T. Miller. The Holy Communion was observed on Tuesday morning. The officers elected are: President, Rev. Addison H. Groff; Vice-President, Elder Nevin W. Moyer; Treasurer, Rev. J. H. Pannebecker, D. D.; Assistant Clerk, Rev. Harry E. Shephardson; Rev. D. G. Glass, continues at Stated Clerk. During the business sessions Classis was addressed by Rev. C. H. Kehm for the Orphans' Home; Dr. W. F. DeLong for Home Mission Board; Elder J. Q. Truxal for the Board of Foreign Missions and Massanutten Academy; Dr. E. L. McLean for the Board of Ministerial Relief; Dr. A. M. Schmidt for the "Messenger"; Rev. F. H. Moyer for the Phoebe Home; and Mr. G. W. Williams for Catawba College. Student Ray S. Vandever was examined and licensed to preach the Gospel, and dismissed to Mercersburg Classis, where he has accepted a call. Licentiate John A. Campbell was dismissed to Juniata Classis, where he has accepted a call. Reference to Classis as to the rights of women to hold places in judicatories was carefully considered, and the amendment approved. The following delegates to General Synod were elected: Ministers primarii: Revs. D. G. Glass, David Dunn, S. Charles Hoover, Charles D. Spotts, David Scheirer, C. G. Bachman; Secundi: Revs. L. C. T. Miller, W. Stuart Cramer, D. D., M. W. Schweitzer, Elias H. Phillips, J. William Zehring, Frank W. Teske. Elders primarii: J. N. Olweiler, B. R. Landis, E. C. Thompson, J. Q. Truxal, J. C. Burkholder, Dr. H. C. Myers; Secundi: George H. Seiler, H. N. Risser, J. G. Fritchey, H. S. Hershey, H. C. Hershey, F. W. Miller.

Student Theodore J. Schneider was received from Missouri Classis, and he will enroll in the Theological Seminary at Lancaster. During the past year Classis lost 3 ministers and a number of elders by death: Revs. Walter E. Krebs, D. D., Ellis N. Kremer, D. D., and A. V. Hiester, Ph. D., and also Elder John W. Appel. Classis will meet May 13, 1929, in Bethany Church, Ephrata. The following statistics were reported: Charges, 35; congregations, 53; membership last year, 12,896; present membership, 13,137; confirmed, 582; certificate, 274; renewal, 164; dismissed, 204; deaths, 219; erased, 745; communion, 10,738; unconfirmed, 3,566; infant baptisms, 424; deaths, unconfirmed, 83; students for the ministry, 14; total Sunday School enroll-

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ment, \$13,200; Home Missions, \$13,172.28; Foreign Missions, \$15,723.26; education, \$4,739.91; ministerial relief, \$4,196.92; Orphans' Home, \$3,628.74; other denominational benevolences, \$20,703.90; benevolences outside of denomination, \$9,156.93; total of all benevolences, \$68,477.28; congregational purposes, \$221,687.24; value of Churches, \$703,200.00; parsonages, \$208,200.00; indebtedness, \$192,800.00.

—D. G. Glass, Stated Clerk.

News of the Week

Mrs. H. W. Elson

The Rev. Dr. William Ingraham Haven, General Secretary of the American Bible Society for the last 29 years and one of the founders of the Epworth League, died June 5 at his home in Summit, N. J., at the age of 72.

For the first time in its history the Aeronautical Chamber of Commerce of America will be represented at this year's Air Salon, which will be held in Paris from June 20 to July 11 at the Grand Palais. Space has already been allotted to the American organization which plans to have an elaborate exhibit of maps, models and posters, showing the progress of avia-

tion in the United States.

Negotiations toward an amicable settlement of the difficulties that have existed for the past 2 years between the Catholic Church in Mexico and the Government of that country, have now reached a stage, where strong hope exists of a reconciliation. Much credit is given to Ambassador Morrow in the move to resume services which have been halted for 2 years.

A subterranean city has been discovered about 30 miles from Lapaz. The place is of pre-Incaic origin. Excavations have been going on and galleries have been found which were constructed with stones

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without cement, as was the custom of the Incas. Various utensils and some articles of gold were uncovered.

The total appropriations in the first session of the Seventieth Congress which adjourned May 29, were \$1,628,045,035.09, the largest budget for a single year's expenditures in normal peace times in the history of the United States.

South Africa has favored the Kellogg plan and the reply of the Union of South Africa to the Kellogg invitation to participate in the compact will be sent to Washington shortly.

The United States Government will purchase the building in Paris known as the "Union Artistique," for the use of its Embassy there. According to the terms of the agreement our country will pay \$1,219,000 for the building and grounds.

The gift of a lighted cross for Broadway Temple, New York City, was made by Charles V. Bob, mining engineer. The beacon will be known as Commander Richard Evelyn Byrd. The cost was \$100,000 and it is ten times more powerful than any existing beacon in the world. It will be visible to ships 36 nautical miles away and will be powerful enough to be seen by aviators 100 miles distant.

John D. Works, 81, former United States Senator from California, died at Los Angeles June 6.

On the banks of the Schuylkill, near Philadelphia's new Art Museum, Ambassador Nobile Giacomo de Martino, representing the Italian Government, presented to the United States June 6 a copy of Bernini's famous fountain of the sea horses, the original of which is a prized treasure in the Borghese Gardens in Rome.

The largest force ever assigned to a Summer White House—88 persons in all—will go with President Coolidge to the Pierce Camp at Brule, Wis. Besides an executive staff, there will be a complete personal establishment.

Representative Theodore H. Burton, of Ohio, has announced that he would be a candidate for the Senate to succeed the late Frank B. Willis.

President Coolidge has not signed the Muscle Shoals bill calling for Government operation of the \$150,000,000 power plant on the Tennessee River in Alabama, as the time limit established by the Constitution expired. The President thus has killed the measure with a "pocket veto."

Great interest has been caused in British scientific circles by the recent discovery of perfectly preserved remains of animal life in the Mount Lofty and Flinder ranges or South Australia, which are said to antedate by millions of years and former

geological discoveries classified by science.

Nearly 2,000 children under 15 years of age have been killed by motor cars on the streets of New York during the last 5 years, according to figures made public by the Health Department. The total deaths in that city during that period were 5,092.

Mrs. Clara Wales Root, wife of Elihu Root, former United States Senator from New York and former Secretary of War and Secretary of State, died at her home in New York City June 8. Mrs. Root was 74 years old. Her husband, who survives her, is 83.

The monoplane, Southern Cross, arrived at Brisbane, Australia, from the Fiji Islands June 9, thus bridging the Pacific by air. This flight was the third great journey over the Pacific Ocean by the Southern Cross in its air passage from Oakland, Cal., toward Sydney, Australia. President Coolidge was one of the first to send a message of congratulation to the fliers—the crew of 4.

The resignation of Robert E. Olds as Under Secretary of State, effective July 1, has been accepted by President Coolidge with regret. Mr. Olds is a former law partner of Secretary Kellogg. During and after the World War he was one of the directing heads of the American Red Cross here and in Europe. He came to the State Department in 1925.

Sweden June 16 celebrated the 70th birthday of King Gustaf V. The King also observed the 20th anniversary of his accession to the throne. He received a gift from his subjects, \$600,000, in the form of a jubilee fund that is meant as a thank offering and a tribute to his statesmanship in keeping Sweden out of the World War. The money will be used for the campaign against cancer in Sweden.

In recognition of extraordinary heroism above and beyond the call of duty, President Coolidge June 9 pinned upon Lieutenant Christian Frank Schilt, Marine Corps aviator, the Congressional Medal of Honor, the highest American decoration for bravery in action. Lieutenant Schilt received the medal for carrying 18 wounded marines from Quilali, Nicaragua, in his airplane, while under the fire of Sandista bandits in January.

Dr. John T. Bradner Smith, of Chicago, in charge of the secular press publicity of the World Service Commission of the Methodist Episcopal Church, has announced that Churches of all denominations have gained 573,723 members in the past year, and estimated the present total as 48,594,163.

The Italian base ship, Citta di Milano, has reported that General Nobile's men are all alive on pack ice 80.30 degrees North and 28 East. They are divided into parties without communication between them. It is hoped that the rescue will be soon. Relief plans are being rushed.

Many ceremonies attended by the President of the French Republic and numerous speeches signaling the generosity of all nations, but especially of the United States, marked June 10 the official celebration of the City of Rheims restoration.

President Coolidge addressed the budget meeting in Washington June 11, at the session of the Government's Business Organization. In his address the President revealed the existence of an apparent deficit of \$94,000,000 for the fiscal year of 1929, instead of the expected \$252,540,000 surplus. The President and General Lord, Director of the Budget Bureau, both firmly stated that this deficit must and would be absorbed, partly by an increase in business receipts, but chiefly through reduction of expenditures.

Successful functioning of the Dawes plan of reparations payment has been emphasized by S. Parker Gilbert, American agent for enforcement of the plan, in his semi-final report for the scheme's fourth year of operation.

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OBITUARY

THE REV. BARTON R. CARNAHAN

In the death of the Rev. Barton R. Carnahan the Reformed Church lost a faithful, earnest, self-sacrificing and venerable minister, a man who under very trying circumstances, was true to the faith and service of his Church for half a century. Feeble with age and worn out by works, this veteran minister had retired from active service, but in less than a year his Heavenly Father called him to his Eternal Home, on April 14, 1928.

Mr. Carnahan was born July 26, 1850, in Westmoreland County, Pa., a son of Samuel and Margaret (Irvin) Carnahan. The Carnahans came to this country from North Ireland, the Irvin family from Scotland, and made their home in and about the place where Altoona, Pa., now stands. In July, 1854, when Mr. Carnahan was only a boy of 4, his father, mother and little brother died of typhoid fever. He and his younger sister were then taken in charge by their mother's parents until they were able to take care of themselves.

In 1855 Mr. Carnahan was baptized in Yockey's Church, Westmoreland County, Pa., by the Rev. S. H. Geisey. Later, in the year 1856, the entire family moved to a farm near Zwingle, Iowa, and since the public school system was not yet in operation, for a while he attended private school. During the latter part of his boyhood, however, he was privileged to attend public school, but for a few months of the year only, since the Civil War

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caused him to assume the responsibility of the farm.

About this time he was considering seriously what he should do for his life work. It was his desire to enter the political world, but the stronger and deeper influence of his good grandmother and sister led him to choose the Christian ministry. After making his decision to this end, he was later taken under the care of Iowa Classis, Dec. 30, 1867, and sent to Mercersburg, Pa. After completing the preparatory, college and seminary courses he was graduated in 1877, having had among his instructors in the seminary such men as Dr. E. E. Higbee and Prof. J. B. Kerschner. It might be well to note that Rev. Mr. Carnahan was the first man from beyond the Mississippi River to enter the ministry of the Reformed Church.

The young minister chose his first field of labor in the Mill Creek Charge, Virginia Classis, after having been examined and licensed by that Classis in Lovettsville, Va., in 1877. This charge he served 5 years and 6 months at a salary of \$250. During his pastorate a new Church was built at Timberville, Va., and a parsonage purchased at Mt. Jackson, Va. The work in this field was very laborious and pastoral

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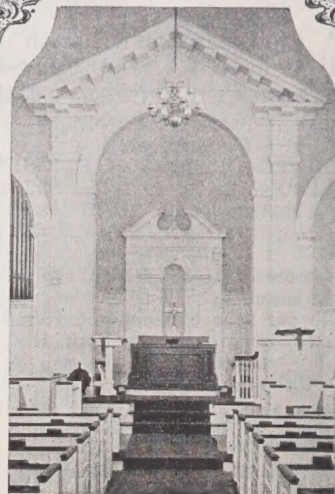
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visitation was accomplished on horse-back. From Nov. 1, 1882, until the fall of 1887 he served as pastor of the Rockingham Charge, Virginia. After faithful labor for nearly 5 years he brought this Charge into a healthy condition. On Oct. 1, 1887, he accepted a call to the Mt. Moriah Charge, Maryland Classis, which he served until 1907. During his pastorate here the old historic Church at Sharpsburg was remodeled, and the Mt. Vernon Church at Keedysville was built. He began his fourth and last pastorate in the Mt. Pleasant Charge, Maryland Classis, on the first Sunday in September, 1907, and continued to serve it until he had finished 50 years of service in the Christian ministry. His resignation was read at the annual meeting of Classis in Cavetown, Md., in May, 1927, and before another year had elapsed he was called from his labors, departing this life April 14, 1928, at the age of 77 years, 8 months and 19 days, in the home he had made with his daughter, Mrs. Marshall L. Grove, Mt. Pleasant, Md.

He is survived by his 3 children, Mrs. George W. Buxton, of Keedysville, Md.; Mr. Houston E. Carnahan, of Sharpsburg, Md.; and Mrs. Marshall L. Grove, of Mt. Pleasant, Md. He was married May 28, 1877, at Mercersburg, Pa., to Miss Alice, daughter of Harman and Susan (Minnich) Hause, who shared life with him until her death, Aug. 16, 1902, when he laid her to rest in Mountain View Cemetery, near Sharpsburg, Md. On March 3, 1904, he was married to Mrs. Barbara Baker, of Keedysville, Md., who died Dec. 6, 1921.

Funeral services were conducted from his late home in Mt. Pleasant, and in accordance with his request, Dr. Charles E. Wehler, pastor of the Presbyterian Church, Frederick, had charge. He was assisted by Dr. Henri L. G. Kieffer, who delivered a short address, since the deceased desired no sermon to be preached. Dr. J. D. Thomas and the Rev. R. L. Mowbray, of the M. E. Church, offered prayers. Further services were conducted in Christ Church, Sharpsburg, in charge of Rev. W. R. Hartzell, who was assisted by the Rev. Albert Klinger who read a part of the service, the Rev. George K. Ely, who read the Scripture, and by Dr. Conrad Clever, who offered the prayer. One of the deceased's favorite hymns, "Jesus, I Live to Thee," was read by Rev. Mr. Hartzell. The Rev. L. F. Zinkhan assisted at the grave. Interment was made in Mountain View Cemetery.

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Rev. Mr. Carnahan was a man of conviction and faithfulness to duty. His call to the ministry came to him from God and to Him he would be faithful to the end. In loving his work he loved people into the Church. In giving his life for others he saved many. In his sincerity he was of a humble disposition. "The care of the Churches" was on his heart continually, and for her his prayers ascended, for her his tears would fall. He was highly regarded by his co-workers in Classis, and was elected delegate to General Synod, President of Potomac Synod, and many times President of Classis. He possessed sterling qualities of character, showing kindness, forbearance and consideration for others. He sought no reward, but appreciated the consciousness of the good he could accomplish. His one purpose was to be true to God, and no sacrifice seemed too great. When life's journey came to an end, there was nothing left of him but a frail, worn out body, and a soul purified thru sacrifice and suffering for the sake of his Master. Into the hands of his Heavenly Father he committed his spirit. "My life in Thee, Thy life in me, in Thy blest love I rest."

—W. R. H.